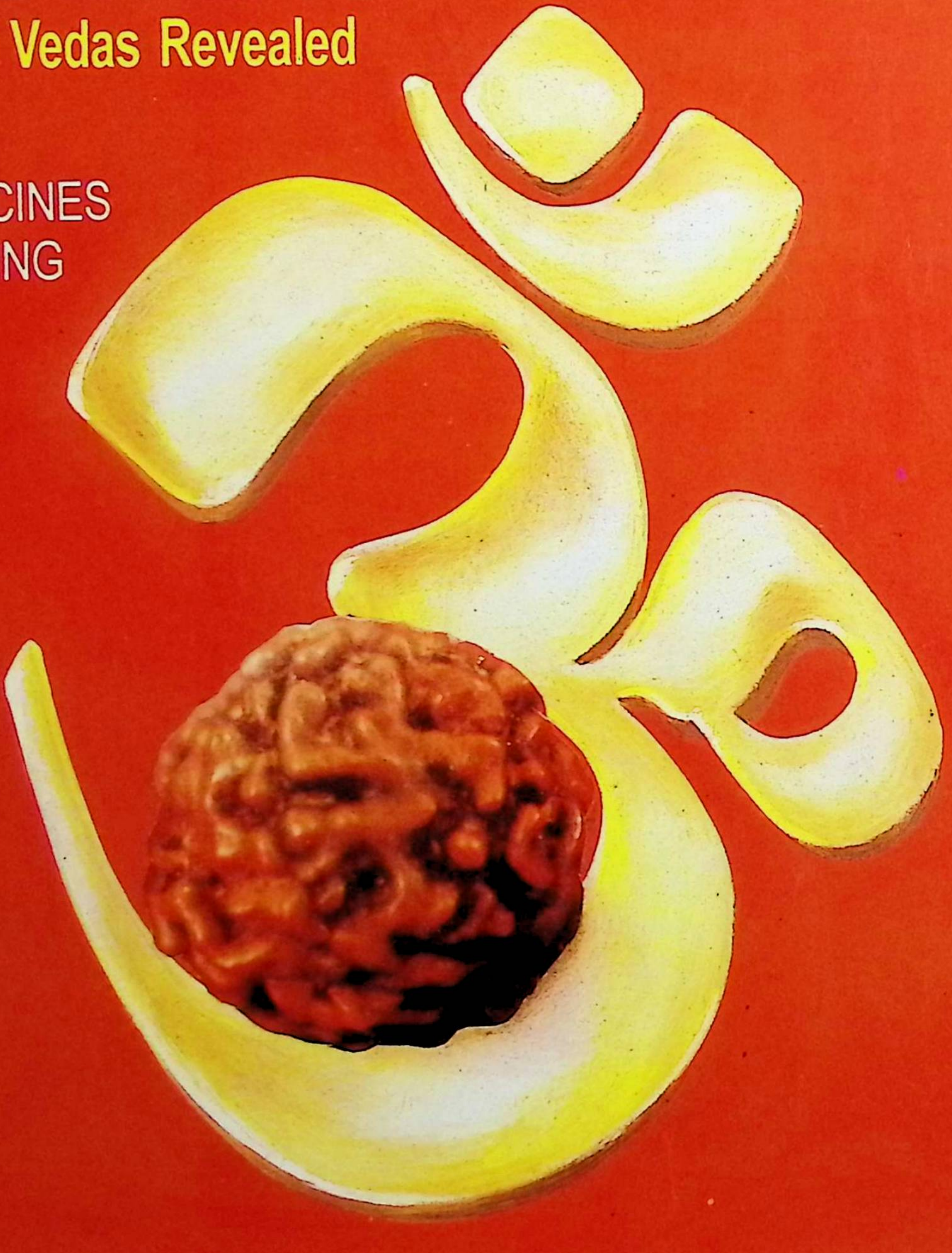
SHRI RUDRAM DE-CODED

Mystery of Vedas Revealed

MANTRAS
AND MEDICINES
FOR HEALING



K.T. SHUBHAKARAN

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MYSTERY
OF
VEDAS REVEALED

MANTRAS AND MEDICINES FOR HEALING

De-coded & Published by :

K.T. SHUBHAKARAN

CONTAINING LITERARY AND CODED MEANING
OF THE MANTRAS OF SIXTEENTH AND EIGHTEENTH
CHAPTER OF YAJUR VEDA (MEDICINAL FORMULAE)

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हरि ॐ तत् पुरूषाय विद्महे ।
महादेवाय धीमही ।
तन्नो रूद्र प्रचोदयात् ।।

Ha-ri OM ta-th-pu-ru-shaa-ya vid-ma-he;
Ma-haa-de-vaa-ya dhee-ma-hee;
Tha-nno Ru-dra pra-cho-da-yaa-th.

Literary meaning

Hari is OM and OM is Shiva. OM is all knowledgeable Supreme Spirit of the Universe. Let us meditate on that great Lord. Let Your form of Rudra inspire us.

हरि **(Hari): Lord Hari (Vishnu).** ॐ **(OM): Lord Shiva.** तत् पुरूषाय **(Thath Purushaaya): The Supreme Spirit.** विद्महे **(Vidmahe): Highly intelligent; all knowledgeable person.** महादेवाय **(Mahaadevaaya): The Great Lord.** धीमही **(Dheemahee): Let us meditate.** तन्नो रूद्र **(Thanno Rudra): Your form of Rudra.** प्रचोदयात् **(Prajodayaath): Inspire us.**

अहं शिव शिवाश्चयं त्वं चपि शिव इवा हि ।
सर्व शिव:मयं ब्रह्म शिवात् परं न किञ्चना ।।

A-ham Shi-va Shi-vaas-cha-yam thvam cha-pi Shi-va I-vaa hi.
Sar-vam Shi-va-ma-yam Brah-ma Shi-vaa-th pa-ram na kin-cha-naa.

Literary meaning

I am Shiva and you are Shiva; the very form of Shiva is indeed everything in this Universe. There is no one higher than that Brahman (Creator).

अहं शिव **(Aham Shiva): I am Shiva.** शिवाश्चयं त्वं **(Shivaaschayam Thvam): You are Shiva.** अपि शिव **(Api Shiva): The very form of Shiva.** इवा हि **(Ivaa Hi): Is indeed.** सर्व शिव: मयं **(Sarvam Shiva Mayam): Every thing in this Universe is Shiva.** ब्रह्म शिवात् परं न किञ्चना **(Brahma Shivaathparam Na Kinchanaa): There is no one higher than that Brahman (Creator).**

सज्जनो

वेदार्थ आध्यात्मिक, आधिवैदिक, अधियज्ञ तथा आधिभौतिक प्रकारों से होता है। श्री शुभाकरण जी ने अपने पहिले तीन प्रकार से तो अर्थ किये ही हैं। विशेषरूप से आधिभौतिक प्रकार से मन्त्रों के अर्थ किये हैं । जिस अर्थ से नमकाध्याय (शुक्ल यजुर्वेद १६ के) तथा चमकाध्याय (शुक्ल यजुर्वेद १८ के) मन्त्रों का विशेष अर्थ किया है । जिस अर्थ से औषधियों का ज्ञान कराया है। जनता जनार्दन से निवेदन है कि इन्होंने मन्त्रों का अपनी बुद्धि से आधिभौतिक अर्थ करके औषधियों का अन्वेषण किया है। उन औषधियों का विभिन्न प्रकार के रोग हटाने में प्रयोग कर लाभ उठायें।

महादेव शर्मा
शंकर अकादमी वेद विद्यालय
अरूणा आसफअली मार्ग, नई दिल्ली

२९.६.१९९७

Ladies and gentlemen,

Vedas can be interpreted in four ways - Spiritual; Pure Vedic; Sacrificial and Elementary or Material produced from the primitive elements. Shri Shubhakaran has rendered the meaning not only in the first three systems but also brought out the significant meaning in the field of elementary or material system. The way he has interpreted the Namakaadhyaaya (Sixteenth Chapter of Shukla Yajur Veda) and Chamakaadhyaaya (Eighteenth Chapter of Shukla Yajur Veda) and the method in which he has exhibited his knowledge about medicines is quite appreciable. People are requested to make maximum use of these medicinal formulae invented out of the Vedas through his wisdom for curing various diseases.

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Champa Mahal,
588, Asiad Village,
Padambahadurmull Block,
New Delhi - 110 049

Dated : 5-8-1997

My Friend, Shri K. T. Shubhakaran, who is an expert astrologer and indologist has of late engaged himself in the research of ancient scriptures to find out cures for certain difficult and incurable diseases from which the present humanity is suffering and for which modern medicine has no solution. His new adventure in this direction is coding or decoding "SHRĪ RUDRAM" as given in the 16th and 18th Chapters of Yajur Veda in Sanskrit. These two Chapters contain Shlokas which are beyond the reach of the understanding of even Sanskrit Scholars, as their language is symbolic. But the hard work, meditation and intuitive powers of Shri Shubhakaran has helped him in drawing true meanings from these Shlokas or Verses. They contain Mantras, Prayers and combination of various herbs to make a composite treatment for curing certain diseases.

He has clarified the meanings of these Shlokas in English after delving deep into the symbolic meaning of each word and by his hard work has been able to write a book entitled "SHRĪ RUDRAM DE-CODED" which he is now publishing for the benefit of the public at large. The cursory glance at the manuscript of the book shows that it would open up ancient treasure of herbal medicines coupled with Mantra power for curing various prevailing diseases. Some of these can be cited as follows for instance:-

(1) Cure for Tuberculosis.
(2) One Formula for thousands of diseases.
(3) Cure for the Stone Formation.
(4) Healing the Wound.
(5) Cure for Epilepsy.
(6) Cure for Infertility.
(7) Cure for Hiccup and Belching.

I have no doubt in my mind, that those suffering from acute diseases and those who are engaged in treating them would immensely benefit from this book of Mr. Shubhakaran. I wish him all success.

(M. C. BHANDARI)
Former President of the Institute of Chartered Accountants of India

NONE OF THE MEDICINAL FORMULAE MENTIONED IN THIS BOOK CAN BE USED FOR COMMERCIAL PURPOSES WITHOUT THE WRITTEN PERMISSION OF THE AUTHOR OF THIS BOOK - SHRI K.T.SHUBHAKARAN. AFTER THE DEATH OF THE AUTHOR, WRITTEN PERMISSION OF HIS WIFE AND IN THE EVENT OF HER DEATH ALSO, WRITTEN PERMISSION OF ANY ONE OF HIS TWO CHILDREN MAY BE OBTAINED BY THOSE WHO WANT TO USE THE FORMULAE FOR COMMERCIAL PURPOSES.

'SCHOLARS IN SAMSKRTHAM' ARE WELCOMED TO GIVE VALUABLE SUGGESTIONS FOR FURTHER IMPROVEMENT IN THE DE-CODING.

READERS OF THIS BOOK ARE HEREBY REQUESTED TO USE THE MEDICINES WITH THE HELP OF DOCTORS. THE MAIN PURPOSE OF THIS WORK IS TO EXPLORE THE CODED MEANING OF THE VEDAS.

K.T.SHUBHAKARAN

PREFACE

SHRĪ RUDRAM is considered to be the **NECTAR OF MANTRAS CHURNED FROM THE OCEAN OF VEDAS.** Really speaking, I am a person, who have experienced and made others also to experience the superb mysticism hidden in **SHRĪ RUDRAM.**

According to me, there is no other Nectar of Mantras than **SHRĪ RUDRAM**, capable of protecting the mankind and fulfilling his desires. **SHRĪ RUDRAM** contains the secret of achieving anything a man requires. Each sound has several meanings and different messages. The intricacy that one has to confront while decoding the Mantras is that one must know how to dig out the secret of these Mantras.

Prima facie, it would appear that all the Mantras depict one and the same subject i.e. 'Fear of arrows and other weapons of Rudra'. It would also appear that most of the Mantras convey the message that a deep request is being made to Lord Rudra to keep away His arrows and other weapons from us. Is it the only aim of these Mantras ? Or, do these Mantras convey any other underlying messages ? No doubt, unless the Mahesvara Himself gives the answer, we the human beings would continue to infer the meanings in our own ways and intelligence. Likewise, I have also made my own inference, which form the basis of this book. I have, with His blessings, rendered coded meaning of all the Mantras of **SHRĪ RUDRAM**. Interpretations of Mantras of **SHRĪ RUDRAM** as available today contain only literary meanings. Whereas, I have, with the grace of Lord Ganesha, Lord Rudra, Lord Hanuman and Goddess Sarasvathi, brought out literary and coded meaning of each Mantra of Sixteenth and Eighteenth Chapter of Yajur Veda, universally known as **SHRĪ RUDRAM.**

SHRĪ RUDRAM ENVISAGES DUAL SYSTEM OF TREATMENT OF ALMOST ALL THE AILMENTS. First system of treatment is through the **RECITATION OF THE RESPECTIVE MANTRA** and the second system of treatment is through **THE APPLICATION OF MEDICINES** prescribed in the same Mantra. In other words, one has to recite the respective Mantra as also use the medicines coded in the same Mantra simultaneously.

One may wonder, how the title **SHRĪ RUDRAM** originated ? One may ask, is there any authority for this title ? No doubt, it is not known. **SHRĪ RUDRAM** means 'Verses in praise of Lord Rudra'. Hence it is named as **SHRĪ RUDRAM**.

Normally there are only two sections in Shrī Rudram - 1) नमकं **(NAMAKAM)** and 2) चमकं **(CHAMAKAM).** Reason for the first section being called as नमकं **(Namakam)'** is that the word **'नम: (NAMAH)'** is repeatedly used in the Mantras and the second section is called **'चमकं (CHAMAKAM)'** as the word **'च मे (CHA ME)'** is repeatedly used in the Mantras. **'Namakam'** is actually the Mantras contained in the Sixteenth Chapter of **"Yajur Veda"** and **'Chamakam'** is the Mantras from first to twentynine of the Eighteenth Chapter of **"Yajur Veda".** However, I have rendered literary and coded meaning of the entire Mantras contained in the Eighteenth Chapter of **"Yajur Veda".**

I have deviated from using only two sections, usually called **'Chamakam'** and **'Namakam'.** There are five sections in this book viz.

1. Mangalaacharanam (Benediction).
2. Method of worship and Invocation.
3. Namakam.
4. Chamakam (Upto Mantra No.29 of Eighteenth Chapter of Yajur Veda).
5. Remaining Mantras of Eighteenth Chapter of Yajur Veda.

Benediction is even otherwise the usual practice before every recitation of Mantras or worship. Benediction is to invite Lord Ganapathi to bless the Saadhaka (Practioner of Mantras) to complete the recitation and worship of Lord Rudra through the Mantras of Shrī Rudram.

Invocation section contain some powerful Mantras, which I have tried and found to be result giving. The very purpose of this section is to invite and inform Lord Rudra that we are going to recite hymns in praise of Rudra and we may be blessed. We must remember that unless we invite a person, no-doubt the person may be Mahesvara Himself, how does the person know about the programme and purpose? Few may argue that He is all knowing and it is not necessary to invite Him. This approach is not correct. HE is the greatest 'मदारी-Madaari (magician)' of the world. He plays several tricks.

The entire cosmos is His means of entertainment. Like we watch programmes being televised from different parts of the world by sitting in one place, HE also has the largest television network to receive various programmes from each and every part of the Universe. So it is possible that He is tuning in a channel, where our programmes are not being telecast. Then, how does HE know that we are doing the worship only to please Him ?. That is why our entire life's 'Saadhana' goes in vain. HE is holding the control switch of the Universe. We have to inform Him that at such and such time we will be broadcasting our programme, and O Lord you may please tune in to the channel where our programme of devotion is being telecast.

Lord Rudra is considered to be the greatest physician in the world. From this point my perception took a turn. These Mantras, prima facie may appear to be praises to Lord Rudra. But as for me, these Mantras actually contain several medicinal prescriptions and other important informations required by us, in addition to the praise of Lord Rudra. One of the main problems which I had to confront while decoding was non-availability of the correct version. According to Munivar the Vedas available to us today are not at all correct. This was told by Munivar to my guru Shri Shankaraananda. One of the astonishing factors detected by me was that there were several missing sounds/ alphabets in Deva-naagari script e.g. the sound lying in between 'Zha' and 'Sha' ('ഴ' in Malayalam) is missing; whereas the alphabet 'ष (Sha)' is used in this place, altering the sound and meaning to a considerable extent. In the same way, several overlapping letters are avoided in the modern Deva-naagari scripts, which completely changes the basic sound as well as the meaning.

If we ask the question 'What is the script or Lipi of the Samskrtham?, most of us will reply 'It is the 'Deva-naagari script'. If that had been so, there would not have been so many scholars of Samskrtham in each state in India as also in some of the foreign countries.

According to me, there is no known written Lipi or script for Samskrtham. It can be written in any language as the sound is the paramount component in Samskrtham. According to Munivar, Vedas were first written in '**INANYA** script', which has since been lost due to unknown reason. Only Munivar can read and write '**INANYA**'. As far as I know, 'Malayaalam language' contains almost all the sounds as available in the Samskrtham. It is high time that we should either re-write the Deva-naagari script to cope with the requirement of sounds as available in Samskrtham and continue to express Samskrtham in this widely known script or introduce a new script for Samskrtham, if we have to stop further dilution in the ancient treasure.

I have tried some of the herbal preparations made out of this decoded version and found to be giving excellent results. Shrī Rudram is a dual system of treatment which match with the saying that both 'दवा और दुआ **- DAVAA AUR DUA' (BOTH MEDICINES AND BLESSINGS)** are necessary for the cure of any disease. The patient has to recite the relevant Mantra for 11 times twice daily for 43 days without break and also use the medicines/systems mentioned in the respective Mantra till one is cured of his disease. In case the patient is unable to recite the Mantras due to weakness arising out of his illness, some other person can recite the Mantras by touching the affected part of the body of the patient with his hand (hand of the person reciting the Mantras) and pray to the Lord that the patient may be cured of his disease. In case the patient is not able to recite the Mantras himself initially due to weakness, he can recite the Mantras whenever he is fit to recite. It would be more effective if the patient himself recites the Mantras.

Mantras mentioned at the respective serial numbers are the usually or commonly available version, but the interpretation of the same is rendered by me in a totally different style and away from the traditional line. Two different method of interpretations have been attempted for each Mantra - Literary meaning and coded meaning, except in few Mantras, which are intented for prayer and worship only.

I have quite often heard that Vedas are the treasure house of knowledge. No doubt it is. But, is it available to a common man just enough to understand? It is like some one claiming that he is God. Yes, we can accept his claim that he is God provided he shows his worth to be a God. Blind belief in any one without getting the proof of his godliness has to be termed as 'just madness'. In case the learneds in Samskrtham are not ready to guide us, we, the less knowledgeable persons in Samskrtham have to make effort to know what the Vedas are. The propounder of Vedas might have done his duty based on the level of knowledge of the persons lived at that time. Tendency of keeping everything a secret ultimately led to the deprivation of the Nectar to the mankind.

The oral language of the Vedas were made out of the names of divine personalities. Name of each God conveyed several meanings. Propounders of Vedas perhaps invented an oral language utterance of which lead to automatic rememberance of the name of various Gods. This system is being followed even now. For example, my dearest friend is named as Shiva. Just imagine how many times we will call the name of my friend. Aren't we remembering/calling the name of Lord Shiva as many times as we call our friend?

I have only tried to render literary and coded meaning as it appeared to me, of course, based on the meaning of each sound. It has taken eight years to de-code. I am of the view that Atharva Veda has taken its root from Yajur Veda or (perhaps) Atharva Veda is an explanatory note to Yajur Veda and Ayurveda is an explanatory note to Atharva Veda, which might have been prepared after proper testing.

I have only shown a candle light to the world. I am hopeful that the pundits in Samskrtham can now dig out the secret of Vedas based on this line. If they do so, they may be able to find solutions to most of our problems, whether it be health, welath or peace.

Meanings given for each sound may not be gramatically accurate. This may kindly be noted by the esteemed readers.

May the devotees get full benefit out of this sacred Nectar of Mantras.

K.T.SHUBHAKARAN

MAY LORD SHIVA AND GODDESS SHIVAA BE WITH YOU ALL

ॐ नमो नमः शिव शिवाय नमो नमः ।

OM NAMO NAMA SHIVA SHIVAAYA NAMO NAMA.

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ABBREVIATIONS USED

E - English.
H - Hindi.
L - Latin.
M - Malayalam.
Per. - Persian.
S - Samskrtham.
SR - Shri Rudram.
T - Tamil.
TS - Thythireeya Samhitha.
YV - Yajur Veda.

मङ्गलाचरणं
(MANGALAACHARANAM - BENEDICTION)

गजाननं भूतगणादि सेविदं कपित्व-जम्बू फल सार भक्षणम् ।
उमासुतं शोकविनाश कारणं नमामि विघ्नेश्वरा पादपंकजम् ।।

Ga-jaa-na-nam bhoo-tha-ga-naa-di se-vi-dam ka-pi-thva jam-boo pha-la saa-ra bhak-sha-nam;
Umaa-su-tham sho-ka-vi-naa-sha kaa-ra-nam na-maa-mi vigh-ne-shva-raa paa-da-pan-ka-jam.

Literary meaning

I prostrate before the lotus feet of the elephant headed Lord, who remains happy being served by the host of ghosts and who is fond of the essence of Kapittha and Jamboo fruits and who is the son of Goddess Uma and who is the remover of obstacles.

गजाननं (Gajaananam): Lord having the head of an elephant; elephant headed. भूतगणादि (Bhoothaganaadi): Surrounded by the hosts of ghosts. सेविदं (Sevidam): Served by. कपित्व (Kapithva): कपित्त (Kapittha) (S), कवित्त (Kavitha)(H), Narivila (T), Feronia limonia (L). जम्बू (Jamboo): जम्बू (Jamboo)(S), गुलाबजामन (Gulaabjaaman)(H), Jambavam (M), Syzygium jambos (L). फल सार (Phala Saara): Essence of fruit. भक्षणम् (Bhakshnam): Main food. उमासुतं (Umaasutham): Son of Uma. शोकविनाश (Shokavinaasha): Destroyer of sins. कारणं (Kaaranam): Responsible; cause of. नमामि (Namaami): I prostrate. विघ्नेश्वरा (Vighneshvaraa): O' Lord who removes obstacles. पादपंकजम् (Paadapankajam): Your lotus feet.

ॐ सूर्य सुन्दरलोकनाथमामृतं वेदान्तसारं शिवं ।
ज्ञानं ब्रह्ममयं सुरेशममलं लोकैकचित्तं स्वयं ।।
इन्द्रादित्यनराधिपं सुरगुरूं त्रैलोक्य चूडामणिं ।
ब्रह्मा-विष्णु-शिव-स्वरूपहृदयं वन्दे सदा भास्करम् ।।

OM Soo-rya sun-da-ra-lo-ka-naa-ttha-maa-mr-tham ve-daan-tha-saa-ram shi-vam;
Jnaa-nam Brah-ma-ma-yam Su-re-sha-ma-ma-lam lo-ky-ka-chi-ttham sva-yam.
In-draa-di-thya-na-raa-dhi-pam su-ra-gu-rum thry-lo-kya choo-daa-ma-nim;
Brah-maa-Vi-sh-nu-Shi-va-sva-roo-pa-hr-da-yam van-de sa-daa Bhaas-ka-ram.

Literary meaning

O Sun God, You are the Supreme Spirit and Lord of this beautiful Universe. O' the pure hearted Lord of the gods, You are the heart of the world. You are the propagator of the essence of Vedas created by Lord Shiva. O', the one wearing the rosary of Choodaamani, You are the preceptor of gods and Lord of men. O' Bhaaskara, in whom Brahmaa, Vishnu and Shiva conjoin, I always adore you.

ॐ (OM): The Supreme Spirit. सूर्य (Soorya): The Sun. सुन्दरलोकनाथ (Sundaralokanaattha): Who is the Lord of this beautiful Universe. अमृतं वेदान्तसारं शिवं (Amrtham Vedaanthasaaram Shivam): Lord Shiva who created the Vedas from the Nectar after churning. ज्ञानं (Jnaanam): Knowledge. ब्रह्ममयं (Brahmamayam): World of illusion. सुरेशममलं (Sureshamamalam): Pure hearted Lord of the gods. लोकैकचित्तं (Lokykachittham): Heart of the world. स्वयं (Svayam): Self. इन्द्रादित्य (Indraadithya): Lord Indra and the Sun. नराधिपं (Naraadhipam): Lord of men. सुरगुरूं (Suraguroom): Preceptor of the gods. त्रैलोक्य (Thrylokya): Of the three worlds. चूड़ामणिं (Choodaamanim): Wearer of rosary made of Choodaamani (excellent jewels). ब्रह्मा (Brahmaa): Lord Brahmaa. विष्णु (Vishnu): Lord Vishnu. शिव (Shiva): Lord Shiva. स्वरूपहृदयं (Svaroopahrdayam): Resembling to the heart of. वन्दे सदा (Vande Sadaa): Prostration always; I adore you. भास्करम् (Bhaaskaram): A synonym for Sun.

METHOD OF WORSHIP - THE SHRĪ RUDRAM WAY

One can adopt recitation of SHRĪ RUDRAM as part of his daily worship. A Saadhaka can either recite all the Mantras given in this book or he may choose any one or few of the Mantras for his daily recitation. As it may not be possible to follow the detailed step by step system in daily life, a Saadhaka can sit in for the recitation after taking bath. Taking bath with water is not a compulsory factor. The only purpose of taking bath before we commence the recitation of Mantras or worship is to keep us fresh. Otherwise, according to me, there is no relegious requisite. There are six types of purificatory bath mentioned in the ancient texts.

1) Brahmaa : Sprinkling the body with drops of water through the holy kusa usually known as Darbha grass (Poa cynosuroides) simultaneously chanting 'ॐ क्ष्वीं भूः शुद्धयतु स्वाहा - Om ksheem bhoo shu-dha-ya-thu swaa-haa'(The pleasure giving Almighty may purify my body and mind.).

2) Agneya : Purifying the body by smearing the ashes from head to foot.

3) Vaayavya : Smearing the body with the dust of dried cowdung and is considered excellent.

4) Divya : Taking bath in rain water when there is simultaneous sunshine.

5)Vaaruna : Plunging into river, tank etc.

6) Yaugika : Is the meditation on 'Aaathman' by 'yogic feats' and mental dedication. This type of bath is recommended if the Saadhaka is not feeling well on any day. He can avoid bathing with water. In that case, mental bath may be followed as mentioned below:

Meditate for a moment and think in your mind 'I am going to recite the sacred Shri Rudram. As I am not well today, I am not able to take bath with water. I am mentally taking bath (think you are taking bath). O'Lord purify my body and mind'. Thereafter pass both of your hands all over your body as if you are cleaning your body.

For the cure of diseases, the patient should recite Shri Rudram twice a day - one early in the morning at Brahma Muhurtha i.e. between 4 AM to 6 AM and in the evening at Sandhya time i.e. around sunset or at night just before going to bed. There is no restriction of time or place for the recitation as far as daily prayer is concerned.

Lighting of oil lamp and agarbathi or any other incenses should be done. Offering of flowers, boiled rice, fruits and Bilwa leaf (Aegle Marmolas), also may be done,if possible.

Simple recitation of these sacred Mantras (Shrī Rudram) daily also is capable of receiving fruits in due course of time.

When SHRĪ RUDRAM is recited for a specific purpose, the Saadhaka should observe the following step by step method of worship also. If the purpose is to get relief from the dreaded diseases like Cancer, T.B., Polio, Paralysis or any other diseases for which no relief is forthcoming by the use of modern medicines and all hope is lost, the mystic relief by Shrī Rudram can be felt. Sometimes, the patient may be very weak that he on his own, may not be able to do the worship in accordance with the ritualistic system enunciated in this book. Under such circumstances, the patient can be asked to recite Shrī Rudram with the help of another person, who can read this book and do the rituals.

If the patient is unconscious, or is so weak that he cannot be asked to recite the Mantras, another person can recite the Mantras of Shrī Rudram as also do the rituals. While reciting the Mantras, he should touch the forehead of the patient first. After reciting each Mantra, he should move his hand all over the body i.e. recite a Mantra and touch one part of the body and think in his mind 'O Lord, this patient may be cured of his diseases'. Quickness of the relief depends on the vibrations being created in the body of the person doing the recitation and rituals, which are again based on the intensity of sincerity and devotion of such person.

In all cases recitation should be done for 43 days without break. All Mantras of Shrī Rudram may be recited at least once in the morning and evening or at night.

Note 1 : Once the person is cured of his disease (even if it is 75%) within 43 days, the patient must continue with simple recitation for longer days, preferably throughout his life, so that he is blessed with all comforts of life.

S.Note: The Supreme Lord says, the cause of most of the diseases is the existence of evil spirits in our body, which enters through the naval portion. These spirits can be silenced/thrown out, with the grace of the God if Mantra No.6 of Namakam (the Sixteenth Chapter of Yajur Veda) is recited with clarity for several times and for several days without break along with the respective Mantra. Thus it is evident that whatever may be the nature of disease and whichever Mantra is capable of curing the disease, recitation of Mantra No.6 is absolutely necessary for complete cure.

As far as possible, avoid non-vegetarian food during the period of recitation, if the purpose is to cure any disease. Saadhaka (practitioner) may follow the following step by step system during the ritual period:

1. The devotee shall get up early in the morning during Brahmamuhurtha i.e. at about 4 A.M.

2. He shall immediately after getting up, remember Lord Shiva and Goddess Shivaa by reciting 'ॐ नमो नमः शिव शिवाय नमो नमः - Om Na-mo Na-ma Shi-va Shi-vaa-ya Na-mo Na-ma' (Salutation to OM; prostration to Lord Shiva; salutation and prostration to Goddess Shivaa) OR 'शिवतमा शिवं - Shi-va-tha-maa Shi-vam' (Obeisance to 'Shiva-thama', meaning 'the consort of Lord Shiva', and obeisance to 'Lord Shiva').

3. Thereafter remember Lord Vishnu and recite 'ॐ नमो नारायणाय नमो नमः - Om na-mo Naa-raa-ya-naa-ya na-mo na-ma' (Salutations to OM; salutations and prostration to Lord Naaraayana).

4. Now evacuate the bowels, preferably in the Southern side of the house. The evacuation of the bowels shall be done in an isolated place. As per Rudra Samhitha, cleansing of the anus, after the evacuation of the bowels should be done first with the earth and then with the water.

Note 2: Now-a-days, it is not possible to select an isolated place or a particular side for those who live in a populated area. However, this point is worthy to be noted when a house is constructed. Toilet should be constructed at the Southern side of a house.

Author's view : The idea behind the use of earth for cleansing is not clear. My inference is that in olden times evacuation was being done in a place where water was not available or to avoid carrying water, or to avoid direct touch of hand on the bowel, as there will definitely have some bowel left at the anus side.If we hold earth in our hands, the hand is protected while washing or rubbing. If we use water for washing, there is likelyhood of the bowel being stuck to the hand. Remember the bowel contains germs etc. and we quite often use both the hands for preparing food and medicines. If my inference is correct, we have to admire the health consciousness prevalent at that time. This system is not possible today and the devotee may use water for cleansing, as there is no alternative left today due to the changed circumstances and surroundings.

5. Clean the teeth using the tooth brush twig.

6. Take bath and wear neat cloth. Normally, we take bath with water. Purpose of taking bath is to purify the body. If there is scarcity of water or water is not at all available or one is not well, he can take mental bath.

The procedure of taking mental bath : Stand in an isolated place facing Eastern direction and think in the mind that you are taking bath and request the God that your body may be purified through this mental bath so as to be fit to commence the recitation of Shri Rudram. Thereafter change the cloth and prostrate to the Sun.

7. Now come and sit at the pooja (worship) place by facing Northern direction. Saadhaka should sit on a wooden plank or on a deer or a tiger skin.

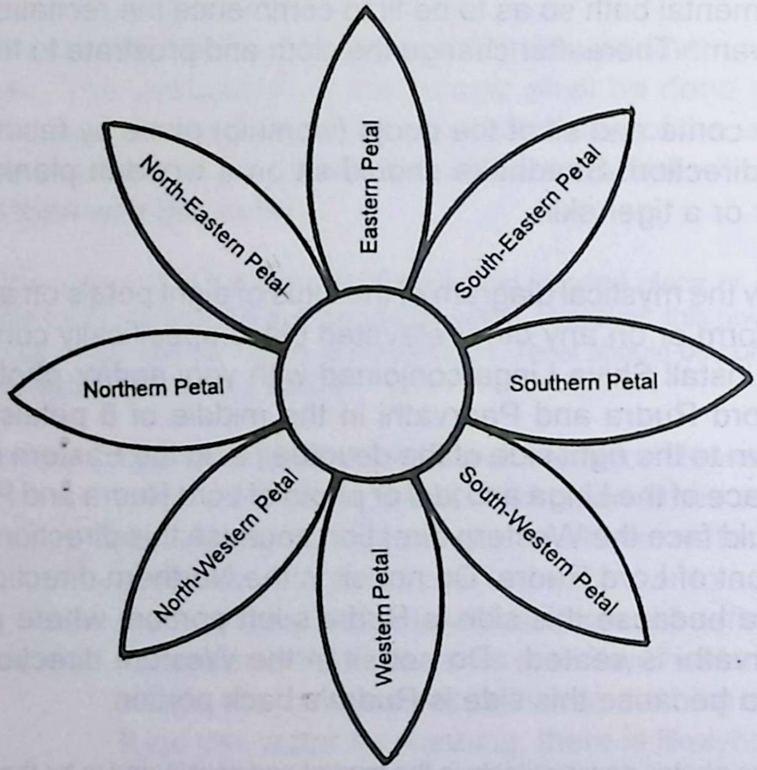
8. Draw the mystical diagram of the lotus of eight petals on a wooden platform or on any other elevated place specifically constructed and install Shiva Linga conjoined with yoni and/or photo or idol of Lord Rudra and Paarvathi in the middle of 8 petals already drawn to the right side of the devotee i.e. in the Eastern direction i.e. face of the Linga and idol or photo of Lord Rudra and Paarvathi should face the Western direction because this direction lies just in front of Lord Rudra. Do not sit in the Northern direction of the Linga because this side is Rudra's left portion, where goddess Paarvathi is seated. Do not sit in the Western direction of the Linga because this side is Rudra's back portion.

Note 3: The photos now available in the market and considered to be that of Shiva and Paarvathi are actually the photos of Lord Rudra and Goddess Paarvathi. Therefore, Saadhaka can use these photos. The form of Shiva is ॐ (OM).

Importance of eight petals of lotus is that each petal represent each direction, which are eight in number, as given below:

1. The Eastern Petal - Anima (minuteness).
2. The Southern Petal - Laghima (lightness).
3. The Western Petal - Mahima (Greatness).
4. The Northern Petal - Prapti (Power of reaching).
5. The South-Eastern Petal - Prakamya (Power of sufficiency).
6. The South-Western Petal - Isitva (Lordliness).
7. The North-Western Petal - Vasitva (Power of control).
8. The North-Eastern Petal - Sarvajnatva (Omniscience).

In addition, there is the Pericarp which represents Soma (Moon). Beneath the Moon is the Sun and beneath the Sun is the Fire and Dharma etc., are beneath that.


North-Eastern Petal
Eastern Petal
South-Eastern Petal
Northern Petal
Southern Petal
North-Western Petal
Western Petal
South-Western Petal

9. Lit oil lamp: Pure ghee (clarified butter) may be used in the lamp.Other incences like dhoop, agarbathi may also be used. Keep the oil lamp in the northern side i.e. right side of the Linga.

10. Place a 'KUMBHA (a relegious jar)' at the right side of the Linga. Method of making a 'Kumbha' is - the outside portion of an earthern pot or a brass or silver pot of medium size may be decorated with the design of Swasthika [卐] and filled with water. The leaves of five trees - the Aswatha, Vata, Amra, Panasa, Bakula (FICUL RELIGIOSA, FICUL INDICA, MANGI FERRA INDICA, ARTOCARPUS INTEGRIFOLIA, MIMUSCOPE ECANGA) are put in its mouth and a bowl of rice with coconut at the top is placed over it. It is supposed to be a harbinger of good fortune and success in life (as per Skanda Puraana and Mathsya Puraana).

11. Saadhaka should smear Tripunda i.e. smearing of 'Bhasma - vibhuti (holy ashes -ashes-cindens)' in three horizontal lines. Wear a rosary of Rudraaksha beads while doing the worship.

Note 5: The holy 'Bhasma' is the ashes prepared by burning the wood of Peepal (the Pipal tree) and Khair (Catechu) etc.

12. Install an idol of Lord Ganesha near the idol of Lord Rudra (Shiva) and Paarvathi.

13. Install an idol of Lord Vishnu (may be in the form of any one of his incarnations) on the left side of Lord Ganesha. Now it will appear that Lord Ganesha is in the middle. All the idols should be placed behind the Linga.

14. Perform Praa-naa-yaa-ma (suppression of breath) thrice and recite 'शिवतमा शिवं - Shi-va-tha-maa Shi-vam' (Obeisance to 'Shiva-thamaa', meaning the consort of Lord Shiva and obeisance to Lord Shiva) before and after each Praanaayaama.

15. One should always have a Guru (teacher). Without a Guru no knowledge is perfect. It is not necessary to have any direct link with a Guru. Saadhaka can mentally accept any person as Guru. If Guru is not physically present at the place of pooja, Sadhaka should touch the earth with both his hands, as if he is touching the feet of his Guru and recite:

    श्री गुरुभ्यो नमः - Shri Gu-ru-bhyo na-ma (Prostration to my revered teacher).

    Now get up and touch the wooden plank in which the Saadhaka is going to be seated. Thereafter touch the ears with both the hands and touch the central portion of the head with both the hands by reciting:

    स्वस्ति शिवादि श्री गुरुभ्यो नमः - Swas-thi Shi-vaa-di Shri Gu-ru-bhyo na-ma (Obeisance to Lord Shiva and His lineage; prostration to my revered guru).

Thereafter touch the left shoulder with right hand by reciting:

गम् गुरुभ्यो नमः - Gam Gu-ru-bhyo na-ma (Prostration to my teacher; please come - and bless me).

Then, touch the right shoulder with the left hand by reciting:

गम् गणपतये नमः - Gam Ga-na-pa-tha-ye na-ma (Prostration to Lord Ganapathi; please come and bless me).

Then, touch the heart with the right hand by reciting:

पं परमात्मने नमः - Pam Pa-ra-maa-th-ma-ne na-ma (Prostration to the Supreme Spirit existing in my body in the form of vital air).

Then, touch the right palm with the left hand and left palm with the right hand by reciting :

पं पत्माय नमः - Pam Pa-th-maa-ya na-ma (Prostration to the lotus like part lying in my body in which the vital air exists).

Then, pass the right hand over the entire left hand and the left hand all over the right hand by reciting:

स्लीं पशु हुं फल - Sleem pa-shu hum phal (Salutation to the Supreme 'Pashu -cattle', who gives us the fruit)..

16. Naadi Shodhana (purification of sensual organs):

Close the right nose with the right hand thumb and recite 'ॐ - Aum' three times while exhaling the air through the left nose and recite 'ॐ - Aum' six times by inhaling the air each time through the left nose. Do like this with the left nose by reciting 'ॐ - Aum'.

Then recite 'मं - Mam' 12 times and go on inhaling the air till 'मं - Mam' is repeated for 12 times and exhale through both the nose.

17. Sprinkle the water all over the body.

18. Keep 9 vessels of different sizes to be used in the pooja. Water may be sprinkled over these vessels with Darbha grass. While sprinkling the water the Saadhaka should recite 'ॐ - Aum' repeatedly till sprinkling of water is completed.

19. Out of the 9 vessels one may be used for paadya (washing the feet of the deities viz. Rudra, Parvathi, Ganesha and Vishnu). Fill half the vessel with water and put the fragrant root of the plant Usira (the fragrant root of the plant Andropogon muricatus) and sandal-paste. This water is to be used for washing the feet of the deities.

20. Next is the vessel to be used for Aachaman (sipping of holy water). Fill half of the vessel with water. Put fine powders of Jaathi (Jasminum grandi florum), Kamkola (Jonesia Ashoka), Karpura (camphor) root of Vata (the Banyan or Indian fig tree), Tamalaka (marsiles quadrifolia) and Sandalwood.

21. Following articles may be kept ready for doing Homa (fire oblation). It is not necessary to have all the ingredients mentioned below. Depending on the availability of articles, few of them may be collected and used.

A. Fragrant articles like:

1.	Agara	-	Aloor wood.
2.	Chandan	-	Sandalwood.
3.	Dal chini	-	Cinnamon.
4.	Ilaichi	-	Cardamon.
5.	Jay phal	-	A nutmeg (Myristica moschata).
6.	Javithree	-	Mace.
7.	Kapur	-	Camphor.

8. Kasthuri - There are two types of Kasthuri viz. a) The perfume coming out of the naval of the musk deer; and b) The plant called Kasthuri (Hibiscus Abelmoschus). Normally, Kasthuri eminated from the naval of musk deer is employed. The other one obtained from the tree can also be employed.

9. Kesar - Saffron coloured powder prepared by grinding Kesar (Mimusops Elingi); or Mesua ferra) - If this is not available, use the filament of lotus or any other vegetables. Contageous diseases like plague can be controlled/eliminated from the area if homa (Fire oblation) is performed with pure ghee (clarified butter) and Kesar.

10. Lavang - Clove.

11. Thulasi - The holy Basil plant (Ocymum sanctum). Tulasi keeps away the Malaria. It is believed that Malaria disease has not occured in and around the 'Vithova temple' located in Pandarapur. It is because there are several thousands of Thulasi in and around the Vitova temple.

12. Tagara - Fragarant powder prepared from the wood Tagara (Taberange Montama Coronaria).

B. Excellent articles:

a. Chaval - Rice.
b. Du:dh - Milk.
c. Gehun - Wheat.
d. Kand - Sugar candy; radish etc.
e. Phal - Fruits.
f. Ghee - Clarified butter.

C. Sacrificial firewood:

a. Aam - Mango.
b. Ashoka - Jonesia Ashoka.
c. Babul - Acacia Arabica.
d. Bargad - Banyan tree.
e. Chandan - Sandal wood.
f. Devataaru - Pinus Deva daaru or Deodar.
g. Gola - Dried coconut.
h. Neem - Margosa.
i. Peepal - Pipal.
j. Palash - Butea fondosa.

D. Sweetish articles:

a. Khand - Sugar candy.
b. Shahad - Honey.
c. Kishmish - Dried grapes.
d. Chhuha:ra - A date palm.

E. Medicinal roots which destroys various diseases:

a. Giloy - The citron tree, a medicinal creeper.

F. Flowers:

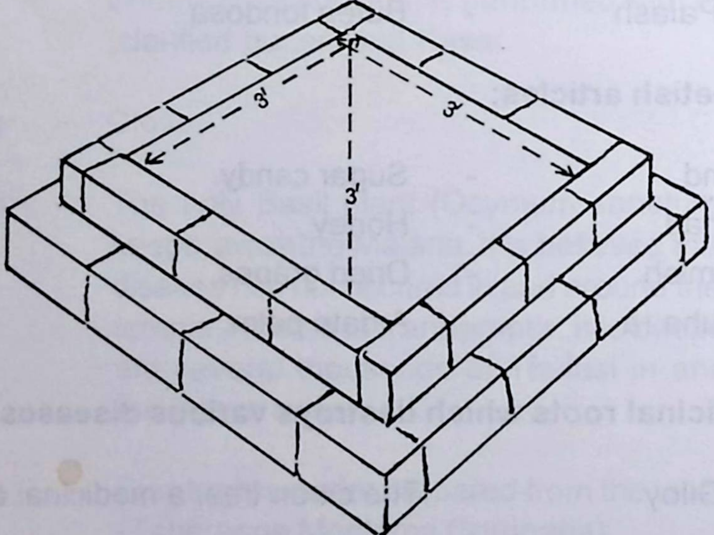
a. Kamal - Lotus.
b. Gulab - Rose.
c. Kaneer - Oleander.
d. Safed Ank - Catotropis gigantea.
e. Madar - Calotrapis gigantea.
f. Dhatura - Datura Alba.

22. Construction of sacrificial fire pit:

With the changed environment, it may not be possible for us to construct the fire pit in accordance with the ritual system.

If it is possible to dig the earth at the nearby place where the Saadhaka is seated, the following system may be followed:

The fire pit should be 3 ft. in breadth and length. Dig the earth 3 ft. deep. Make a square over the pit with mud bricks or with the paste of mud and water. Let there be 2 layers of such square one upon one. The upper square may be placed closer.

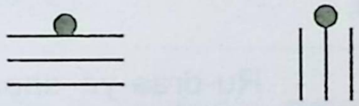


- If the fire oblation is done inside the building where it is cemented the following fire pit may be used:

Take a flower pot of the size of 1 1/2 ft. square. Place this flower pot on the bricks. Fill 1/4th of the pot with dried soil. Fire pit is ready.

23. Now take out the idols of Lord Rudra, Paarvathi, Ganesha and Vishnu and give bath with water mixed with chandan(sandalwood). Then give bath with milk mixed with kesar. Again wash the idols with water and chandan.

24. Spread red cloth over the wooden plank intended for installing the idols. Place the idols in the order of Rudra, Paarvathi, Ganesha and Vishnu. Shiva Linga with yoni may be placed in front of the idols at the side of Lord Rudra. Pour water and milk mixed over the Shiva Linga and wash with hands.
25. Apply Vibhuti (Bhasma) on the forehead of all the idols except that of Lord Vishnu, as also on the Linga in 3 horizontal lines. Apply Bhasma vertically three lines on the forehead of the idol of Vishnu. Put a dot with chandan paste at the centre portion just above the 3 horizontal lines or vertical lines, as the case may be of Bhasma as given below :



26. Ring the traditional bell and blow the conch.

Hymns in praise of Lord Ganapathi as given below may be recited before the commencement of Shri Rudram.

गजाननं भूतगणादि सेविदं कपित्व-जम्बू फल सार भक्षणम् ।
उमासुतं शोकविनाश कारणं नमामि विग्नेश्वरा पादपंकजम ।।

Ga-jaa-na-nam bhoo-tha-ga-naa-di se-vi-dam ka-pi-thva jam-boo-pha-la saa-ra bhak-sha-nam;
Umaa-su-tham sho-ka-vi-naa-sha kaa-ra-nam na-maa-mi vig-ne-shva-raa paa-da-pan-ka-jam.

Literary meaning

I prostrate before the lotus feet of the elephant headed Lord, who remains happy being served by the host of ghosts and who is fond of the essence of Kapittha and Jamboo fruits and who is the son of Goddess Uma and who is the remover of obstacles.

गजाननं (Gajaananam): Lord having the head of an elephant; elephant headed. भूतगणादि (Bhoothaganaadi): Surrounded by the hosts of ghosts. सेविदं (Sevidam): Servied by. कपित्त्व (Kapithva): कपित्त्त (Kapittha) (S), कवित (Kavitha)(H), Narivila (T), Feronia limonia (L). जम्बू (Jamboo): जम्बू (Jamboo)(S), गुलाबज़ामन (Gulaabjaaman)(H), Jambavam (M), Syzygium jambos (L). फल सार (Phala Saara): Essence of fruit. भक्षणम् (Bhakshnam): Main food. उमासुतं (Umaasutham): Son of Uma. शोकविनाश (Shokavinaasha): Destroyer of sins. कारणं (Kaaranam): Responsible; cause of. नमामि (Namaami): I prostrate. - विग्नेश्वरा (Vigneshvaraa): O' Lord who removes obstacles. पादपंकजम (Paadapankajam): Your lotus feet.

[Offer Laddoos and Sweet Pudding to Lord Ganapathi]

Then recite the following mantras for inviting Lord Rudra and Goddess Parvathi.

रुद्राय शान्त्यतीतात्मने नमः - Ru-draa-ya shaan-thya-thee-thaa-th-ma-ne na-ma: (Prostration to Lord Rudra who is the emobodiment of peace).

शिवाय विध्यात्मने नमः - Shi-vaa-ya vi-dyaa-th-ma-ne na-ma: (Prostration to Goddess Shivaa, who is the embodiment of knowledge).

रुद्र शिवाय प्रतिष्ठात्मने नमः - Ru-dra Shi-vaa-ya pra-thi-sh-taa-th-ma-ne na-ma: (Prostration to the idols of Lord Rudra and Goddess Shivaa, which have been installed by me).

रुद्र शिवाय निवृत्यात्मने नमः - Ru-dra Shi-vaa-ya ni-vr-thyaa-th-ma-ne na-ma: (Prostration to Lord Rudra and Goddess Shivaa who will accomplish this worship).

Now you have already invited Lord Shiva in the manifestation as Rudra and Goddess Paarvati.

27. Now sip the water three times.

28. Now recite hymns in praise of Lord Ganapathi and request him to help you to complete the intended pooja a success. Recite:

हरि श्री गणपतये नम: अविग्नमस्तु श्री गुरुवे नम:

Ha-ri Shri Ga-na-pa-tha-ye na-ma; A-vig-na-mas-thu Shri Gu-ru-ve na-ma:

Literary meaning

Prostration to Lord Hari (Vishnu), Goddess Sri (Lakshmi) and Lord Ganapathi; prostration to the revered Guru who removes the obstacles.

Now sip the water three times. Offer Kheer (a sweet dish prepared with milk, rice and sugar) and flowers to the deities. Take water in the conch and pour the water over the Linga with the tale portion of the conch. The conch should be held in topsy turvy position.

[Now you are ready for the actual ritual]

29. Keep firewood inside the fire pit and light the wood. While you go on reciting the Mantras, put the ingredients one by one in the fire pit i.e. do the fire oblation. Remember that the homa (oblation) should last till the recitation is over. So the frequency and quantity of putting the ingredients into the fire may be minimised.

30. Now recite the following Mantra :

आकूत्यै प्रयुजेऽग्नये स्वाहा; मेधायै मनसेऽग्नये स्वाहा; दीक्षायै तपसेऽग्नये
स्वाहा; सरस्वत्यै पूष्णेऽग्न्ये स्वाहा; आपो देवीर्बृहतीविंश्वशम्भुवो
द्यावापृथिवीऽउरोऽअन्तरिक्ष ।
बृहस्पतये हविषा विधेम स्वाहा ।।

Aa-koo-thai pra-yu-je-nvag-na-ye swaa-haa; Me-dhaa-yai ma-na-se-nvag-na-yeswaa-haa; Deek-shaa-yai tha-pa-se-nvag-na-ye swaa-haa; Sa-ra-swa-thai poo-sh-ne-nvag-na-ye swaa-haa;
Aa-po de-veer-br-ha-theer-vi-sva-sham-bhu-vo dhyaa-vaa-prth-vee-nvu-ro-nva-an-tha-reek-sha;
Br-has-pa-tha-ye ha-vi-shaa vi-dhe-ma swaa-haa.

Literary meaning

Hail to Agni through this intended oblations; Hail to Agni; please accept these offerings which I made willingly. Hail to Agni; I dedicate myself with penance. Hail to O' Agni, O' Saraswathi, O' Pooshaan, O' the deity of waters, with this metre containing thirty six syllables, I invite 'Vishva Shambhoo (Lord of the Universe)', who covers the Heaven, Earth and the wide Sky. Hail to Lord Brhaspathi who helps me to put in order all preparations which I made for oblations.

आकूत्यै (Aakoothai): Intended. प्रयुजेन्व (Prayujenva): Oblations. अग्नये (Agnaye): O' Agni. स्वाहा (Swaahaa): Hail to. मेधायै (Medhaayai): These offerings. मनसेन्व (Manasenva): Willingly. अग्नये (Agnaye): O' Agni. स्वाहा (Swaahaa): Hail to. दीक्षा (Deekshaa): Undertaking religious observances for a particular purpose and observances themselves. दीक्षायै (Deekshaayai): I dedicate myself. अग्नये (Agnaye): O' Agni. स्वाहा (Swaahaa): Hail to. सरस्वत्यै (Saraswathyai): O' goddess Saraswathi (goddess of river as well as goddess of eloquence). पूष्णे (Pooshne): O' Pooshaan (one of the 12 Suns). अग्नये (Agnaye): O' Agni. स्वाहा (Swaahaa): Hail to. आपो देवी (Aapoo devee): O deity of waters. बृहती (Brhathee): With this metre containing thirty six syllables. विश्व शम्भुवो (Visva Shambhuvo): That

Lord known as Visva Shambhu (Lord of the Universe). बृहस्पतये (Brhaspathaye): O' Lord Brhaspathi. हविषा (Havishaa): The act of preparing an oblation. विधेम (Vidhema): Bestow. स्वाहा (Swaahaa): Hail to.

This Mantra is an invocation to Agni (fire), goddess Saraswati and Lord Pooshan (one of the twelve Suns). Utmost importance has been given to yajna (fire oblation). Performance of yajna (fire oblation) is absolutely essential if we have to attain 'विद्या - vi-dyaa (knowledge)'; 'उत्साह - u-th-saa-ha (enthusiasam)'; 'बुद्धि - bu-ddhi (intelligence)'; 'सत्यवाणी - sa-thya-vaa-nee (telling truth)'; 'धर्माचरणं - dhar-maa-cha-ra-nam (performance of religious duties)'. Hence we pray to Agni, the fire god first and then to goddess Saraswathi, who is the goddess of knowledge and to Lord Pooshaan to have their blessings so that we can attain our goal without impediments.

31. Now recite the following Mantra:

स्वाहा यज्ञ मनसः स्वाहोरोरन्तरिक्षात् ।
स्वाहा द्यावापृथिवीभ्याँ् स्वाहा वातादारभे स्वाहा ।।

Swaa-haa yaj-nam ma-na-sa: swaa-ho-ro-ran-tha-reek-shaa-th;
Swaa-haa dhyaa-vaa-prth-vee-bhyaam swaa-haa vaa-thaa-daa-ra-bhe swaa-haa.

Literary meaning

Hail to fire oblation through which our mind and sky is purified; Hail to day and night; Hail to Heaven and Earth; Hail to the Wind god.

स्वाहा (Swaahaa): Hail to. यज्ञ (Yajnam): Fire oblation. मनसः (Manas): Mind. स्वाहा (Swaahaa): Hail to. अन्तरीक्षात् (Antharikshaath): For the sky. स्वाहा (Swaahaa): Hail to. द्यावा (Dhyaavaa): Day and night as also Heaven. पृथिविभ्यां (Prthivi-bhyaam): To the Earth. स्वाहा (Swaahaa): Hail to. वातादारभे (Vaathaa-daarabhe): The Wind god. स्वाहा (Swaahaa): Hail to.

This Mantra is only an introductory Mantra, which is to be recited at the commencement of a yajna. It explains the utility of yajna. The sound of recitation of Vedic hymns when sung with proper melody and followed with yajna is capable of purifying the sky and the air. With the process of purification we become protected from the dreaded and contageous diseases.

Everyone must know the purpose of his action. Otherwise his action will go waste. In the sameway, the Saadhaka of 'Shrī Rudram' must know the aim for which he is reciting "Shrī Rudram". Therefore, the Saadhaka has to, first, place his aim before the Lord by mentaly thinking as given below and prostrating with folded hands:

'May Lord Rudra fulfill my desire of ——— (here mention your wish/ desire)'. Offer boiled rice (annam) before the Lord. (Annam may be offered in a banana leaf or a bronze, copper, silver or golden plate).

32. Through the following Mantra, we are inviting Lord Rudra to be our guest and requesting Him to accept our humble offerings. Recite once.

एष ते रुद्र भागः सह स्वस्राम्बिकयां तं जुषस्व स्वाहा ।
एष ते रुद्र भागऽआखुस्ते पशुः ।।

E-sha the Ru-dra bhaa-ga sa-ha sva-sraam-bi-ka-yaam tham ju-sha-sva swaa-haa;
E-sha the Ru-dra bhaa-ga-nvaa-khus-the pa-shu.

Literary meaning

O' Lord Rudra, Hail to You and Goddess Ambika, who is Your own blood. This share of the offerings is for both of You. You may come together and accept these offerings.

[Offer 'Annam' and other articles of their taste including flowers]

O' Lord Rudra, this part of sacrificial offerings is for You.

[Offer 'Annam' and other articles of Rudra's taste including flowers]

एष (Esha): To request. ते (The): Your. रुद्र (Rudra): Lord Rudra. भाग (Bhaaga): Share. सह (Saha): Together; with. अस्र (Asra): Blood. अम्बिक (Ambika): A synonym for Goddess Paarvathi. आतं (Aatham): Please come. जुषस्व (Jushasva): To be pleased. स्वाहा (Swaahaa): Hail to. एष (Esha): Request. ते (The): You. रुद्र (Rudra): Lord Rudra. भाग (Bhaaga): Share. आखुस्ते पशु (Aakhusthe Pashu): Sacrificial offerings.

Note 1: By telling 'Ambika' as part of Rudra's own blood, the superiority of Rudra being the 'Adi - First' from whom everything in this Universe originated is established. Ethically, both Lord Rudra and His consort are invited first and offered the offerings. Since Rudra being the Lord of the sacrifice, He is offered a separate share of the offerings for the second time.

Note 2: Through this Mantra, we are mesmerising the Supreme and His consort. First we invite them to be our guest and through the bribe in the form of offerings, we tell them our state of affairs and seek their help. Since the Lord and His wife have already accepted our hospitality, they become morally bound to reciprocate the hospitality. In other words, they are bound to solve our problems.

33. Now recite the following Mantra:

अव रुद्रमदीमह्यव देवं त्र्यम्बकम् ।
यथा नो वस्यसस्करद्यथा नः श्रेयसस्करद्यथा नो व्यवसाययात् ।।

Ava Ru-dra-madee-ma-hya-va de-vam thrym-ba-kam;
Ya-thaa no va-sya-sas-ka-ra-dhya-dhaa na: sre-ya-sas-ka-ran-dhyaa-yaa no vya-va-saa-ya-yaa-th.

Literary meaning

We worship the highly honourd three eyed Lord Rudra and His delightful wife 'Rudramadi' and at the same time we take it as a previlege to request you to give us a glorius present and we hope that You will not disappoint us; we also request you to give us 'Sreyas (prosperity) in our daily business.

अव (Ava): That. रुद्रमदी (Rudramadee): Delightful wife of Lord Rudra. मह्य (Mahya): Highly honoured. देवं (Devam): Lord. त्र्यम्बकम् (Thrymbakam): The three eyed Lord. यथा नो (Yathaa No): And at the same time don't. वस्यसः (Vasyas):

Glorious. अकर (Akara): Privilege. अद्यथा (Adhyathaa): Present day. न: (Na:): Not. श्रेयस् (Sreyas): Conducive to welfare and prosperity; fortune; welfare; bliss; happiness etc. अद्यथा (Adhyathaa): Daily. नो (No): Not. व्यवसाययात् (Vyavasaayayaath): For the sake of business.

Note 1: Through this Mantra, we stress the need for the appeasement of Rudra and His consort through worship.

Note 2: The real meaning of 'Sreyas' is not prosperity alone. There is no equivalent single word in the English language to express the real meaning of the sound 'Sreyas'. It is actually a combination of so many necessities of a human life. It includes welfare, bliss, fortune, happiness, food, health etc.

34. Out of all the Vedic Mantras, utmost and unquestionable importance has been given to the Mantras mentioned in the first two lines of Chapter 3 stanza 60 of 'Yajur Veda'. It has been spread to the world as "Mahaa Mrtyunjaya Mantra", which is considered to be equal to the "Sanjeevani herb" mentioned in the Raamaayana. It is believed that this herb is capable of bringing the dead back to life.

The reason for adopting only a part of Mantra is not known. There are four lines available in 3.60 of 'Yajur Veda', as a continuous Mantra. I have consulted several vedic texts and I could not find any mention about the usage of part of this Mantra. Even in Thythireeya Samhitha (1.8.6), which is only a compilation of various hymns from various sources, which saw the light of the world after the Vedas, these two lines which are universally known as "Mahaa-mrtyunjaya Mantra", have been included as a part of continuous Mantras mentioned in 1.8.6. Normally, the learneds quote 'Yajur Veda or Taittriya Samhita'to stress the authority of ' Mahaa-mrtyunjaya Mantra'. Whereas the truth is that no where in these two books, as far as I could see, has the mention of the word 'Maha-mrtyunjay'. Perhaps the naming of this particular Mantra has been done at a very later stage. Even if it be so, recitation of these two lines alone seems to be of no use, even though any words recited in a number of times becomes an efficacious Mantra.

I have mentioned above 'no use', because of the following reasons:

1. The very purpose, based on the meaning of the Mantra seems to be to get 'Poorna Aayu (longevity)'.
2. Our ancient religious texts stress the need for invoking Lord Ganapathi before invoking the deity in whose praise or for whose pleasing, we are going to recite the Mantra.
3. Unless a deity is invoked or invited how can the deity of our choice, come to know that he/she is being called for (it is a different matter if we argue that the deity is capable of hearing not only from all corners of the three worlds but also those lying inside our mind). So the invocation has to be done before the commencement of recitation of any Mantra.

Hence according to me, if our purpose of reciting the Mahaamrtyunjaya Mantra is for getting long life, to remain free from any diseases or sorrow, recite the following Mantra after the recitation of the above mentioned Mantras as also after performing the methods of worship mentioned above.

त्र्यम्बकं यजामहे सुगन्धिं पुष्टिवर्धनम् ।
उर्वारुकमिव बन्धनान्मृत्योर्मुक्षीय माऽमृतात् ।
त्र्यम्बकं यजामहे सुगन्धिं पतिवेदनम् ।
उर्वारुकमिव बन्धनादितो मुक्षीय मामुतः ।।

Tryam-ba-kam ya-jaa-ma-he su-gan-dhim pu-shti-var-dha-nam;
Ur-vaa-ru-ka-mi-va ban-dha-naan-mri-tyor-muk-shee-ya maa-mri-taa-th.
Tryam-ba-kam ya-jaa-ma-he su-gan-dhim pa-thi-ve-da-nam;
Ur-vaa-ru-ka-mi-va ban-dha-naadi-tho muk-shee-ya maa-mu-tha.

Literary meaning

May I worship the three eyed Lord Rudra, who adds fragrance and richness to our life. I request the Great Lord not to take away my life until I enjoy all the carnal pleasures of my life. May I worship the three eyed Lord Rudra, who provides enjoyment in our life and request Him that I may be freed from the body only after I enjoy all the carnal pleasures like a cucumber becomes more sweet when it is separated from its creeper on its own.

त्र्यम्बकं (Thryambakam): Three eyed Lord. यजामहे (Yajaamahe): Worship. सुगन्धिं (Sugandhim): Fragrant. पुष्टिवर्धनम् (Pushtivardhanam): Increase in its richness or quality. उर्वारुकमिव (Urvaarukamiva): Cucumber (Cucumis Usitatissimus). बन्ध्नान्मृत्योर्मुक्षीय मा (Bandhanaan-mrtyoor-mrksheeya Maa): Free from untimely death; separating the fruit from its creeper. अमृतात् (Amrthaath): Sweet like Nectar. त्र्यम्बकं (Thryambakam): Three yed Lord. यजामहे (Yajaamahe): Worship. सुगन्धिं (Sugandhim): Fragrant. पतिवेदनम् (Pathivedanam): Procuring; enjoying. उर्वारुकमिव (Urvaarukamiva): Cucumber. बन्धनादितो (Banmdhanaditho): From this worldly life. मुक्षीय (Muksheeya): Creeper. मामुत (Maamutha): From the body.

Note 1: Third and fourth lines of the Mantra are only a repeated request to Lord Rudra as also a little more clarification is given so as to complete the real meaning eventhough the aim is to have Moksha and to prevent re-birth.

Note 2: Normally, natural separation of cucumber from its creeper takes place when the cucumber is ripe and at this stage cucumber is very sweet and tasty. Therefore, through this Mantra we moratals make repeated request to the Almighty not to take away our life until we have enjoyed our full term of life and at the same time we do not want immortality as we are human and not gods and are destined to absorb in the nature. We also request Him to give us Moksha (salvation).

नमकं
NAMAKAM

नमकं

NAMAKAM

INTRODUCTORY PRAYER

1. नमस्ते रुद्र मन्यवऽउतो तऽइषवे नम: ।
नमस्ते अस्तु धन्वने बाहुभ्यामुत ते नम: ।।

Na-mas-the Ru-dra ma-nya-va-nvu-tho tha-nvi-sha-ve na-ma:
Na-mas-the as-thu dha-nva-ne baa-hu-bhyaa-mu-tha the* na-ma:

* Pronunciation similar to 'The' used in 'Thence'.

Literary meaning

Salutations to the angry Lord Rudra, who destroys the malignant enemies with bow and arrow. I prostrate before Your arrows. O, revered and auspicious Lord who wears a bow, please accept my salutations, I strive for You. I prostrate before both Your arms. May all my desires be fulfilled.

नमस्ते (Namasthe): Salutations. रुद्र (Rudra): Lord Rudra who is considered to be the destroyer of malignant enemies. मन्य (Manya): Anger. उतो (Utho): And. त (Tha): Yours. इषवे (Ishave): Arrows. नम: (Nama:): Prostration. नमस्ते (Namasthe): Salutations. अस्तु (Asthu): Strive for. धन्वने (Dhanvane): Wearer of a bow; revered and auspicious Lord. बाहु (Baahu): Arms. उभ (Ubha): Both. अमुत (Amutha): In that manner. ते (The): Of Your. नम: (Nama): Prostration.

Note 1: 'नमस्ते अस्तु धन्वने (Namasthe Asthu Dhanvane)' is not seen in 'Yajur Veda'. These sounds appear in the 'Krishna Yajur Veda', which is popularly known as 'Thythireeya Samhitha'. The joining sound 'ऽ' in the first line does not appear in some of the YV and TS versions available today.

Note 2: Rudra has two forms. One is auspicious and another is inauspicious or angry/cruel. Though Rudra has both auspicious and inauspicious forms and characteristics, the inauspicious or angry/cruel form and characteristics of Rudra, has already been subdued by addressing Him as angry Lord, as also saluting Him at the beginning of the Mantra itself. Thus, it is to be assumed that Rudra has calmed down and He has dispensed with His anger. When an angry man calm down, he realises his mistake and tries to do good things. It conveys the message that nobody is born cruel and to err is human. Anger is momentary and a human phenomena and if controlled at appropriate stage, the life of a human being become extremely enjoyable.

Note 3: 'May all my desires be fulfilled' has been added by me, as it is necessary to express the purpose of any worship. Any Saadhaka (Practitioner) must think so in his mind.

Another literary version

नमः हस्ते रुद्र मन्यवन्वुतो तन्विषवे नमः ।
नमः हस्ते अस्तु धन्वने बाहुभ्यामुत ते नमः ।।

Na-ma: has-the Ru-dra ma-nya-van-utho than-isha-ve na-ma:
Na-ma: has-the as-thu dha-nua-ne baa-hu-bhyaa-mu-tha the na-ma:

Literary meaning

O' Lord Rudra, I salute You with my folded hands and invite You, the greatest, the tallest, the largest, and the strongest Man of the Universe and I also pay my homage to Your golden colour. I again prostrate before You and also salute with folded hands both Your arms carrying bow. I strive for You.

नमः हस्ते (Nama Hasthe): Salutation as well as invitation or welcome with folded hands. रुद्र (Rudra): Lord Rudra. मन्य (Manya): Man. वन् (Van): The strongest, the largest, the biggest and the tallest. उतो (Utho): And. तन् (Than): Your; yours. इषवे (Ishave): Golden colour. नमः (Nama:): Prostration. नमस्ते (Namasthe): Salutations as well as invitation or welcome with folded hands.

अस्तु (Asthu): Strive for. धन्वने (Dhanvane): Wearer of a bow; who uses a bow. बाहुभ्यां (Baahubhyaam): Both your arms. ते (The): Of your. नमः (Nama:): Prostration.

Note 4: This non-traditional interpretation is purely based on the deep study of various meanings of each sound. Here, while praising Rudra, His form, colour etc., are revealed. By depicting Rudra as the strongest, the largest, the biggest and the tallest Man, we are being told that Rudra covers the entire Universe, which makes it difficult to see His form with our ordinary eyes. When the entire form is of golden colour, the tendency is to throw golden rays, which makes it further difficult to open our eyes and see Him with our naked eyes. Hence we have to develop our internal vision to see the greatest Lord.

Note 5: It is an age old belief that Vedas were told by Lord Shiva directly to Lord Brahmaa. Here Lord Shiva or Rudra is exposing His own true form. Since these Vedas were made for the welfare of the human beings, He directed His subjects to worship Him in human form. He also warned that no one can see Him with outward vision. Those who want to have His sight have to develop internal vision.

Note 6: Repeated and frequent use of the sounds 'नमस्ते (Namasthe)', 'नम (Nama)', 'नमः (Nama:)' or 'नमो (Namo)', are not always taken into account for the purpose of de-codification, though there are few Mantras where these sounds clearly indicate their usefulness.

Note 7: A doubt may arise with regard to the emerging word 'तन (Than)'. If we look at the traditional interpretation as also the Mantra, which mentions 'मन्यवऽउतो (Manyava Autho)', there will be confusion about the sound 'ऽ' appearing between two words 'मन्यव (Manyava)' and 'उतो (Utho)'. As per the universal system now being followed, 'ऽ' represents the long sound of the alphabet appearing after the sound 'ऽ' or indicates the existence of the sound 'अ (ah)'. In other words the sound 'अ (ah)' is replaced by the sound 'ऽ'. Logically the purpose seems to be something different from what we perceive today. Suppose we think that it is to save the space when Lipi (alphabets) were introduced for Samskrtham, there is no logic behind this for the reason that there is no saving of the space as one letter or sound has been replaced by other. Moreover, one should not forget that the written Vedas were introduced at a latter stage. Then, what was the reason for such dilution? I can only infer that the sound 'ऽ' indicates an intermediary sound to be sounded in continuation of the preceeding and/or succeeding sound and the joining sound is mostly sounded as:

'न्न- nna'; 'न्व- nva'; 'न्वा - nvaa'; 'न्वु - nvu'; 'न्वू - nvoo'; 'न्वि- nvi'; 'न्वी - nvee'.

If it be so, 'मन्यवऽउतो (Manyavaऽutho)' will be read as 'मन्यवन्वुतो `(Manyavanvutho)'. If we do not join the two sounds 'मन्यव (Manyava) and 'उतो (Utho)' with the sound 'न्व (Nva)', there will be one missing sound 'वन् (Van)'. Another reason which I could infer is that the meanings of the Vedic sounds changes when sung in different tones and notes. Therefore, to bring in a rhythmical expression so as to make the recitation of the Vedic Mantras more melodious and congenial, the sound 'ऽ' was introduced. It totally alters the meanings of the preceding and succeeding sounds. Sometimes 'ऽ' is used to express the high degree of the preceeding sound.

Note 8: My view is supported by the sounds given in Mantra No.11, where the sounds 'अनेशन्नस्य याऽइषवऽआभूरस्य (Aneshannasya yaanvishavanvaabhoorasya)' (as per YV), has been changed to 'अनेशन्नस्येषव आभूरस्य (Aneshannasyeshava aabhoorasya)' in the TS.

Likewise, 'तऽइषवे (Thaऽishave)' will be read as 'तन्विषवे (Thanvishave)', otherwise the sound 'तन् (Than)' will be missing.

Note 9: The meaning of the sound 'त (Tha)' which normally means, 'that one, such a man, or just that, breast, womb, etc.', does not fit in here. My view is supported by the fact that most of the translators have assumed the meaning of 'त (Tha)' as 'your'. If that be so the word should have been 'ते (The)' and not 'त (Tha)', as is being quoted in 'Vedas' and 'Thythireeya Samhitha'.

Note10: 'इष (Isha)' should have been the phonetic sound lying between the sounds 'Zha' and 'Sha' i.e. 'Izha (ഇഴ) ' or 'Izham (ഇഴം)' which means 'gold or golden colour'. There is no equivalent sound or letter in Deva- naagari Script. This sound and the letter are available in Malayaalam (normally spelt as 'Malayalam'). Probably this sound has been diluted either for the sake of easy pronunciation or for the reasons not known to us.

Note11: While recitation of the Mantras enunciated in Chapter Sixteen and Eighteen of the YV are absolutely necessary for the removal of the impediments in the present human life, the great Lord also reveals the secret methods of removing the human agony by mastering the messages given by Him. The power of deciphering and decoding of these messages have already been instilled in the minds of a few selected human beings.

USEFULNESS OF PRAANAA-YAAMA AND CURE FOR THE WOUND

2. या त इषु: शिवतमा शिवं बभूव ते धनु: ।
शिवा शरव्या या तव तया नो रुद्र मृडय ।।

Yaa tha ishu: Shi-va-tha-maa Shi-vam ba-bhoo-va the dha-nu:
Shi-vaa sha-ra-vyaa yaa tha-va tha-yaa no Ru-dra mr-daya.

Literary meaning

And, we pray to the compassionate Goddess Shivaa who is the consort of Lord Shiva to protect us from the arrows coming from the bow of Her consort Lord Shiva, which is capable of injuring us and we also pray to the merciful and compassionate Lord Shiva not to show His anger on us.

Note 1 : These two lines are not available in usual YV. It forms part of TS.

या (Yaa): And we pray. त (Tha): your. इषु: (Ishu:): Arrows. शिवतमा (Shivathamaa): Consort of Lord Shiva. शिवं (Shivam): Bliss; kindly. बभूव (Babhoova): Arising; coming. ते (The): Of your. धनु (Dhanu): Bow. शिवा (Shivaa): Goddess Shivaa. शरव्या (Sharavyaa): Capable of wounding or injuring. या (Yaa): Coming. तव (Thava): Your. तया (Thayaa): To protect. नो (No): Not. रुद्र (Rudra): Anger. मृड (Mrda): Showing compassion or mercy; delightful.

Coded version

यात ईषं (ഞു൭൪൦) शिवतमा शिवं बभूव ते धनु: ।
शिवा शरव्याया तव तया नो रुद्र मृडय ।।

Yaa-tha ee-zham (ഞു൭൪൦) Shi-va-tha-maa Shi-vam ba-bhoo-va the dha-nu:
Shi-vaa Sha-ra-vyaa-yaa tha-va tha-yaa no Ru-dra mr-daya.

Coded meaning

After getting up early in the morning daily, recite the holy words 'शिवतमा शिवं (Shivathamaa Shivam)', thereafter go to the open place and do 'Dhanur Aasana' (spasmodic contraction of the body - bow shaped Aasana - by touching the toe of the feet with the Index Finger)' and simultaneously do 'Praanaayaama' while enjoying the bliss of the golden rays of the Sun and by concentrating on the 'Energy of Shiva (Goddess Shivaa)', the most beautiful woman in the entire Universe. In the beginning stages of Dhanur Aasana, one may feel of crying due to pain while bending, but do not show mercy to the pain.

यात्त (Yaatha): After getting up. इषु (Ishu): Ray of light (also means 'an open place'). शिवतमा शिवं (Shivathamaa Shivam): Uttering the names of Lord Shiva and Goddess Shivaa. तमा (Thamaa): Point of the foot. तम (Tham:): Method of stopping the breath; प्राणायाम (Praanaayaama). शिवं (Shivam): Bliss; welfare. बभूव (Babhoova): As and when; daily. ते (The): You. धनु: (Dhanu:): Dhanur Aasana. शिवा (Shivaa): The energy of Lord Shiva. शरव्याया (Sharavyaayaa): Proceeding; doing. तव (Thava): Your. तया (Thayaa): Continuously. नो (No): Do not; pain. रुद्र (Rudra): Crying. मृड (Mrda): Showing mercy.

Another coded meaning

If you are wounded or injured by an arrow or any other weapon, such wound or injury and the pain arising therefrom can be healed by applying the paste made out of the following herbs:

1. Deva-daaru; 2. Bhallaathaka; 3. Shami; 4. Heda; 5. Kan;
6. Haladi; 7. Darbha; 8. Pippalee; 9. Gorochan.

या (Yaa): If. त (Tha): You. इषु (Ishu): Arrow and other weapons.शिवतमा (Shivathamaa): देवदारु (Devadaaru) [Cedar - pine tree]. शिवं (Shivam): Healing process. बभूव (Babhoova): Whenever; arising.ते (The): Your. धनु: (Dhanu:): भल्लातक (Bhallaathaka) (S); भेल्ला (Bhella) (H); Alakku Cheru (M); Semecarpus anacardium (L). शिवा (Shivaa): The energy of Shiva i.e. His wife. Also means the following plants:

1. **षमि (Shami) (S), झण्ड (Jhand) (H), Parampu (M), Prosopis spicigera or Mimosa suma (L).**
2. **हेड (Heda) (S), हरड (Harad) (H), Kadukka (M), Terminalia chebula (L).**
3. **कन् (Kan) or जाति (Jaathi) (S), जोय (Joy)(H), Jaathi (M), Jasminum auriculatum (L). Leaf juice useful in expelling wound healing.**
4. **हलदी (Haladi) (S,H), Manchal (M), Turmeric (E).**
5. **दर्भ (Darbha)(S), दूर्वा (Durva) (H), Karukka (M), Desmostachya bipinnata (L).**
6. **The root of पिप्पली (Pippalee) (S), पीपल (Peepal) (H), Thippali(M), Piper longum (L).**
7. **गोरोचन (Gorochana) (S & H) - a kind of yellow orpiment prepared from the bile of cattle.**

शरव्याया (Sharavyaaya): Wound or injury caused by any weapon. तव (Thava): Your. तया (Thayaa): To protect. नो (No): Pain. रुद्र (Rudra): Agni (Fire). मृडय (Mrdaya): To treat kindly.

Note 4: a. 'Devadaaru' is a good antiseptic herb.
b. 'Bhallaathaka' is a good pain reliever.
c. 'Shami' reduces the swelling and is also a good pain reliever.
d. 'Heda' is the mother of herbs. It helps in curing the wound or injury.
e. 'Kan' is given in consumption.
f. 'Haldi' is a good antiseptic.
g. 'Darbha' stops bleeding.
h. 'Pippalee' destroys the germs and controls the functioning of the nerve tissues which connect the brain and the respiratory organ.
i. 'Gorochana' has a great healing power.

Formulation based on the above interpretation:

NAME OF HERB	PARTS USED	QUANTITY
1. Bhallaathaka	Fruits	5 Nos.
2. Shami	Leaves	10 Nos.
3. Heda	Powder of dried fruit after removing the seed.	50 gram.
4. Kan	Flowers	5 Nos.
5. Haladi	Raw root	50 gram.
6. Durva	Grass	5 gram.
7. Pippali	Root	10 gram.
8. Gorochan	Orpiment	5 gram.
9. Devadaaru	Root	5 gram.
10. Water	As required, so as to get a paste.	

After grinding the above materials, boil them for 30 minutes.

Above medicine can also be consumed for quick recovery. Only 20 gram Turmeric may be used for oral consumption. Add 2 ltrs. of water and boil it till it is reduced to 1/3. Dosage: 3 Table spoon twice daily in empty stomach.

Note 2: Since 'रुद्र (Rudra)' means 'Agni (Fire)', the message it conveys is that the herbs are to be heated or boiled.

Note 3: This gives us the clue that an antiseptic of great potential can be developed with the herbs mentioned in this Mantra. During the Vedic period, arrows were the main weapon used in the battle. That may be the reason why medicines have been specified for the healing of the arrow wound. These medicines can be tried for any injury or wound caused by any - weapon, including the injury caused by vehicle accidents, instruments or fall etc.

CURE FOR 'ASTHMA (BREATHING PROBLEMS)' AND 'HRDAYA ROGA (HEART PROBLEMS)'

3. या ते रुद्र शिवा तनुरघोराऽपापकाशिनी ।
तया नस्तन्वा शन्तमया गिरिशन्ताभि चाकशीहि ।।

Yaa the Ru-dra Shi-vaa tha-noo-ra-gho-raa-nva-paa-pa-kaa-shi-nee;
Tha-yaa nas-tha-nvaa shan-tha-ma-yaa gi-ri-shan-thaa-bhi chaa-kashee-hi.

Literary meaning

And, O' the consort of Lord Rudra, even the simple remembrance of Your supremely peaceful and auspicious form is capable of destroying the extreme sins. O' Goddess Shivaa, Your nose rope and nose ring increase the beauty of Your peaceful countenance. Your benevolent and blissful blessings may kindly be bestowed on us.

या (Yaa): And. ते (The): Your. रुद्र शिवा (Rudra-Shivaa): Consort of Rudra. तनूर (Thanoora): Slim and beautiful body. घोर (Ghora): Extreme. पाप (Paapa): Sin. नाशिनी (Naashinee): Destroyer. तया (Thayaa): Yours. नस्त (Nastha): नथ् (Nath), a nose-ring or nose-rope usually used as an ornament by the females; it increases the beauty and grace of the face; this rope is usually connected from nose to the ear. तन्वा (Thanvaa): Beautiful. शंतमया (Shantha-mayaa): Peaceful lady. गिरिशन्ताभि (Girishanthaabhi): Benevolent and blissful. चाकशीहि (Chaakasheehi): Blessings.

Note 1: Through the first Mantra the devotee invokes Rudra in a single form Through the second Mantra the devotee invokes both Rudra and His Shakthi (energy) and through the third Mantra the devotee is asked to invoke Shakthi (Goddess Shivaa) in a single form, as Shiva (Rudra) and Goddess Shivaa (Shakthi) can never be separated. Remember 'Shiva' exemplifies birth in as much as He has the form of both Yoni (vagina) and Linga (penis) The unification and fusion of the symbols of Shiva and Shakthi is called Linga. Hence, a devotee should always worship the biform i.e. Shiva and Shakthi, for the accomplishment of the desire. Through this Mantra the devotee gives further importance to the 'Shakthi - the Energy of Lord Rudra'.

Coded version

याते रुद्रशिवा तनूरघोराऽपापकाशिनी ।
तया नस्तऽशन्तमया गिरिशन्ताभि चाकशीहि ।।

Yaa-the Ru-dra-Shi-vaa tha-noo-ra-gho-raa-nva-paa-pa-kaa-shi-nee;
Tha-yaa nas-tha-nva-shan-tha-ma-yaa giri-shan-thaa-bhi chaa-ka-shee-hi.

Coded meaning

Relief from the disease, the symptoms of which are extreme pain in the chest, reverberating or resounding noise while breathing, difficulty in speech i.e. feeling of exhaustion while speaking, suffocation like feeling etc. which become acute on the fourteenth day of dark-fortnight (which we call as 'Amaavasya'), is possible, if the solution made out of all the ingredients mentioned against 'शिवा (Shivaa)' is smeared on the chest, including the breast and the heart and the same solution is used for smelling.

याता (Yaathaa): Chest. रुद्र (Rudra): Agni (Fire). शिवा (Shivaa): The following medicinal plants/materials:

1. **पमि (Shami) (S), झण्ड (Jhand) (H), Parampu (M), Prosopis spicigera or Mimosa suma (L).**
2. **हेड (Heda) (S), हरड (Harad) (H), Kadukka (M), Terminalia chebula (L).**

3. **कन् (Kan) or जाति (Jaathi) (S), जोय (Joy)(H), Jaathi (M), Jasminum auriculatum (L). Leaf juice useful in expelling wound healing.**
4. **हलदी (Haladi) (S,H), Manchal (M), Turmeric (E).**
5. **दर्भ (Darbha)(S), दूर्वा (Durva) (H), Karukka (M), Desmostachya bipinnata (L).**
6. **The root of पिप्पली (Pippalee) (S), पीपल (Peepal) (H), Thippali(M), Piper longum (L).**
7. **गोरोचन (Gorochana) (S & H) - a kind of yellow orpiment prepared from the bile of cattle.**

तनूर (Thanoora): Body of self. अघोरान्व (Aghoraa-nva): That which arises on the Fourteenth day of dark fortnight. पापकाशिनी (Paapakaashinee): Destroyer of diseases. तया (Thayaa): Your. नस्त (Nastha): Nose. स्तन (Sthana): Breast; chest. शन्तमया (Shanthamayaa): Applying; suffocation like feeling. गिरिशन्त (Girishantha): System of pressing the chest. When we press the chest the chest goes down as the air is released and when we loosens the chest, it is filled with the air again and the chest goes up like growing mountain. आभि (Aabhi): Looking like. च (Cha): Also, and. अश् (Ash): To eat. ईहि (Eehi): Attempt.

Formulation based on the above interpretation:

1. Shami	- 10 leaves.	2. Heda	- 20 gram. (powder).
3. Jaathi	- 21 leaves.	4. Raw Turmeric	- 20gram. (net).
5. Darbha	- 10 grass.	6. Root of Pippalee	- 10 gram.
7. Gorochan	- 2 gram.	8. Water	- 500 ml.

All the above mentioned ingredients are to be boiled together till the mixture is reduced to 200 ml solution. Filter the solution.

METHOD OF APPLYING THE MEDICINE

Firstly, apply the above solution all over the chest, breast and the heart. Heat up the area by rubbing with the right hand. Thereafter a small cotton thread or cotton ball may be put into the solution earlier made. Take out the ball of cotton and insert the ball into one of the two nose holes, so that the patient can have the smell. Go on pressing the chest gently with both the hands so as to release the blocked air.

Note 2: Since the sound 'अघोर (Aghora)' meaning ' Amaavasya' appears in the Mantra and it is a fact that the intensity of 'Asthma' increases during this time, this Mantra provides the clue for the cure of 'Asthma'. However, for research purpose, the same system can be followed in the case of heart problems also.

Note 3: The Mantra does not specify the disease. It only provides clue to the symptoms of the disease and the symptoms are similar to that of 'Asthma'

Note 4: Since the sound 'Rudra' meaning 'Fire'is prefixed to the sound 'Shivaa', all the ingredients mentioned above may be boiled and filtered with a cotton cloth.

TREATMENT FOR ARSAS (PILES - HERMRRHOIDS)

4. यामिषुं गिरिशन्त हस्ते बिभर्ष्यस्तवे ।
शिवां गिरित्र तां कुरु मा हिꣳसी: पुरुषं जगत् ।।

Yaa-mi-shum gi-ri-shan-tha has-the bi-bhar-shyas-tha-ve;
Shi-vaam gi-ri-thra thaam ku-ru maa hin-see pu-ru-sham ja-ga-th.

Literary meaning

O' Lord Girisha (Rudra), like the mountain stops the movement of the mighty clouds, O' the Supreme Man of the world, kindly hold the arrows coming from our enemies with Your mountain like hands. Please show the right path and do not kill the innocent persons.

याम (Yaama): Movement. इषुं (Ishum): Arrows. गिरिश (Girisha): Lord Rudra. हस्ते (Hasthe): Holding in by the hand. बिभर्ष्य (Bibharshya): Stopping. हस्तवे (Hasthave): With the hands. शिवां (Shivaam): Kindly. गिरित्रतां (Girithrathaam): Mountain like. कुरु (Kuroo): Right path. मा (Maa): Not; do not. हिन्सी (Hinsee): killing the innocent people. पुरुषं जगत् (Purusham jagath): The Supreme Man of the world.

Coded meaning

Relief from the disease 'अर्श - Arsha (Hermrrhoids - piles)' is possible by washing the flesh bulging out of the Anus with diluted spirit i.e. dettol or buttermilk added with three parts of water and by applying the paste made out of Karpoora Haridra, Nimbu and Hingu.

यामिषुं (Yaamishum): Bulging out. गिरिशन्त (Girishantha): कर्पूर हरिद्र (Karpoora Haridra) or वन हरिद्र (Vana Haridra) (S), जंगली हलदी (Jangli Haladi) (H), Kasthuri Manchal (M), Wild turmeric (E), Curcuma amada or Curcuma aromatica (L). हस्ते (Hasthe): Holding by the hand. बिभर्ष्य (Bibharshya) : अर्शस् (Arshas) (S,H), Hemrrhoids (Piles). अर्शो (Arshow): One part of buttermilk with three parts of water, diluted spirit or dettol. शिवां (Shivaam): Relief; gently. गिरित्रतां (Girithrathaam): Belonging to forest; mountain like. कुरु मा (Kuru Maa): निंबु (Nimbu) (H), Cheru Naaranga (M), Citrus aurantifolia (L); Lemon without seed. हि (Hi): To get rid of. सी: (See:): Easily passed. हिंगु (Hingu): हिंगु (Hingu) (S & H), Kaayam (M), Ferula asafoetida (L). पुरुषं जगत (Purusham Jagat): Anus. Symptoms of the disease: There are two types of piles - 1) Internal and 2) External.

Internal Piles : The end portion of the large intestine, which is called the 'rectum' comes out of the anus while passing the excreta. The patient feels severe pain followed with bleeding. It is caused due to the excessive heat inside the intestine.

External Piles : A seed like portion is bulged out of the anus and remains outside the anus always. There may not be any pain, except in rare cases.

Treatment:

1. **Recite the entire Mantras of 'Namakam' at least once daily for 43 days. At the end of the recitation of the entire 'Namakam' recite Mantra No.4 daily for 11 times. Recitation may be done during the early morning hours.**

2. **'हल्दी - Haldi (Turmeric)' mixed in a glass of milk may be taken just before going to sleep at night for 21 days.**

   Method of preparation of 'Haldi (Turmeric) milk': 10 grams of fresh Turmeric after peeling the skin, may be grinded first and then boiled in two glasses of fresh water till the mixture is reduced to one glass. Thereafter add one glass of milk and boil the mixture again, till it is reduced to one glass. Filter the milk and consume it hot.

3. **Next day morning, after recitation of 'Namakam', hold the bulged flesh with the hand and wash with either 'diluted spirit i.e. dettol' or 'butter milk' added with three parts of water.**

4. **Thereafter apply the paste made out of the following ingredients:**

   1. **कर्पूर हरिद्र (Karpoora Haridra) - 20 gram.**
   2. **हिंगु (Hingu) - 2 gram.**
   3. **निंबु (Nimbu) (Juice without seed) - 1 no.**

Note : अर्शौ (Arshow) also means अस्रघ्न (Asraghna) (S), जमिकन्द (Jamikand)(H), Chena (M), Amorphiophallus campanulatus (L). Therefore, it may also mean that consumption of Asraghna is good for the patients suffering from piles.

CURE FOR KSHAYA (TUBERCULOSIS)

5. शिवेन वचसा त्वा गिरिशाच्छा वदामसि ।
यथा नः सर्वमिज्जगद्यक्ष्मँ् सुमनाऽअसत् ।।

Shi-ve-na va-cha-saa thvaa gi-ri-shaa-cchaa va-daa-ma-si;
Ya-thaa na: sar-va-mi-ja-gad-yak-shma-gam su-ma-naa-nva-sa-th.

Literary meaning

O' Lord Shiva, as per Your words, 'Kshama', Your charming consort is the essence of all the worlds. Therefore, as desired by You, we offer our obeisance to that essence of the world.

शिवेन वचसा त्वा (Shivena Vachasaa thvaa): As per the words of Lord Shiva. गिरिशाच्छा (Girishaacchaa): As desired by Girisha (Lord of the mountains). वदामसि (Vadaamasi): We pray. यथा नः (Yathaa na): The manner in which. सर्वमिज्जगद् (Sarvamijagad): Of all the worlds. क्षमगं (Kshamagam): Goddess Kshama (Paaravathi), [Sathi is also known as 'Kshama']. सुमना (Sumanaa): Very charming; handsome. सत् (Sath): Essence.

Note 1: Usually Goddess Paarvathi is known as 'Kshama'. 'Uma' who is the daughter of Daksha also is known as 'Kshama'. which indicates that both Paarvathi and Uma are one and the same person.

Coded meaning

The Supreme God Shiva says that 'Kshaya (Tuberculosis)' can be cured, if the mixture of Vadaama (Almond) oil, the milk of the Khadira (Acacia catechia), the juice of Neem bark and the juice of Neem leaves is consumed for 15 days or till the Tuberculosis symptoms subsides, whichever is earlier.

Another coded meaning

Badaam (Almond) oil, juice of Khadira (Acacia catechia), juice of Neem bark mixed in the fresh juice of Neem leaves in equal proportion may be consumed for 15 days, that too during the dark fortnight. Haldi (turmeric) may also be added as 'Shiva' means Turmeric also.

शिवेन वचसा (Shivena Vachasaa): As told by Lord Shiva. त्वा (Thvaa): Thy; your. वदाम (Vadaama): Badam (almond) as also खदिर (Khadira - milk of Acacia catechia). Khadira is commonly known as 'Kattha' used in the 'Pan (bettle leaf)' for chewing. गिरिश (Girisha): Forest. आच्छा (Aacchaa): Covered; remove from the shell. मसि / मषि (Masi/mashi): मसि (masi) is wrongly spelt. It should be 'मषि (Mashi)' meaning 'ink' as also 'oil/milk/juice'. यथा न: (Yathaa na:): Not like that. सर्वमिज्जगद् (Sarvamijagad): Spread all over the world. But if we separate the sound as:

सर्व (Sarva): Neem. मि (Mi): Measure. जगद् (Jagad): Consume, eat.

अयक्ष्ममं (Ayakshmam): Kshaya (Tuberculosis). सुमना (Sumanaa): नीम पत्ता (Neem Patthaa) (H), Margosa leaf (E). सत् (Sath): Juice; may mean 'oil' also.

Formulation :

1)	**Milk of Khadira (S & H), Acacia Catechu (L)**	**-**	**300 gram.**
2)	**Oil of Vadaama (S), Badam (H),Almond (E)**	**-**	**100 ml.**
3)	**Neem chaal (H), Margosa bark (E). The outer layer of the Margosa bark should be removed. Only the red layer covering the wood should be used**	**-**	**1 kg.**
4)	**Neem Patha (H), Margosa leaves(E)**	**-**	**21 leaves.**
5)	**Water**	**-**	**6 ltrs.**

All the above ingredients are to be boiled till the mixture is reduced to 2 ltrs. Filter the mixture with cotton cloth.

Dosage: 6 Table spoonful twice daily to be consumed after food for 21 days.

Note 2: The sound 'क्षम (Kshama)' meaning, 'Goddess Paarvathi' is an indirect indication for the sound 'शिवा (Shivaa)' meaning 'all those ingredients mentioned against 'शिवा (Shivaa)' also. Hence we may try the following formulation also:

1.	**षमि (Shami) (S), झण्ड (Jhand) (H), Parampu (M) Prosopis spicigera or Mimosa suma (L)**	**-**	**10 leaves.**
2.	**हेड (Heda) (S), हरड (Harad) (H), Kadukka (M) Terminalia chebula (L) in powder form**	**-**	**20 gram.**
3.	**आम्ला (Aamlaa) (S & H), Nellikka (M), Emblica officinalis (L) (juice or powder)**	**-**	**20 gram.**
4.	**जाति (Jaathi) (S), Picchakam (M), Jasminum grandiflorum or Jasmimum auriculatum (L)**	**-**	**21 leaves.**
5.	**हरिद्र (Haridra) (S), हलदी (Haldi) (H), Manchal (M), Curcuma longifolia (L) after peeling**	**-**	**20 gram.**
6.	**दर्भ (Darbha)(S), दूर्वा (Durva) (H), Karuka (M), Desmostachya bipinnata (L).**	**-**	**10 leaves.**
7.	**Root of पिप्पली (Pippalee) (S), पीपल (Peepal) (H), Thippali (M), Piper longum (L)**	**-**	**10 gram.**
8.	**Milk of खदिरा (Khadira) (S), Acacia catechu (L)**	**-**	**300 gram.**
9.	**Oil of बदाम (Badam) (H), Almond (E)**	**-**	**200 ml.**
10.	**नीम छाल (Neem Chaal) (H), Margosa bark (E)**	**-**	**1 kg.**
11.	**Water**	**-**	**9 ltrs.**

All the above ingredients are to be boiled till it gets reduced to 3 ltrs. Filter the mixture.

Dosage : 6 Table spoonful of mixture mixed in the juice of fresh Neem Leaves (quantity Neem leaves - 21 single leaves) to be consumed twice daily (one in empty stomach in the morning and the other after dinner) for 21 days..

Note 3: By using the word 'असत् (Asath)' meaning 'Untrue or falsehood', the Mantra indicates that whatever is mentioned in the Mantra in a direct way is untrue; whereas the real meaning is to be inferred.

Note 4: Rg-Veda and Atharva Veda mention a particular type of 'Kshaya (Tuberculosis)' known as 'अज्ञात यक्ष्मा (Ajnaatha Yakshmaa)' meaning 'unknown Tuberculosis'. I am of the opinion that the reference is about 'cancer'

Perhaps during the Vedic period, Cancer was known as 'Ajnaatha Yakshma'. Cancer is a borrowed terminology. Same treatment as that was given to the patients of Tuberculosis was prescribed for this disease also. Therefore, the above medication can be tried as an experimental basis in the case of Cancer also.

Imp.Note: Recite the above Mantra for 108 times daily and the entire 'Namakam' at least once everyday. These medicines may not work without reciting the Mantras. This MAY BE NOTED CAREFULLY.

CAUSE OF MOST OF THE DISEASES

6. अध्यवोचदधिवक्ता प्रथमो दैव्यो भिषक् ।
अहींश्च सर्वाञ्जम्भयन्त्सर्वांश्च यातुधान्योऽधराचीः परा सुव ।।

A-dhya-vo-cha-da-dhi-vak-thaa pra-tha-mo dai-vyo bhi-shak;
A-heems-cha sar-vaan-jham-bha-yan-tha-sar-vaams-cha yaa-thu-dhaa-nyo-nva-dha-raa-jee pa-raa-suva.

Literary meaning

O' Parameswara (supreme God) the learneds say that You are the first and the best physician in the entire Universe. We are Your subjects. Like the snakes kill their enemies, You destroy all the diseases rampant in our body by silencing and keeping away the evil spirits travelling in the interim parts of our body, who are responsible for most of the diseases.

अध्यवोचदधिवक्ता (Adhyavochadadhivakthaa): Most of the learned speakers say. प्रथमो (Prathamo): First and the best. दैव्यो (Daivyo): Important. भिषक् (Bhishak): Physician. अहींश्च (Aheemscha): Like snakes. सर्वाञ्ज (Sarvaanja): Turned in all directions. अम्भ (Ambha): To sound. अन्त (Antha): Kill; destroy. सर्वां (Sarvaam): All. यातुधान्य (Yaathudhaanya): A kind of evil spirit or demon. अधराची (Adharaajee): Silenced. परा (Paraa): Away. सुव (Suva): Carrying on well.

Note 1: The sounds 'ऽधराचीः परा सुवा (Adharaachi Paraa Suva)' are omitted in TS.

Coded meaning

The Supreme God says, the cause of most of the diseases is the existence of evil spirits in our body, which enters through the naval portion. These spirits can be silenced/ thrown out, with the grace of the God, if this Mantra is recited with clarity for several times and for several days without break.

अध्य (Adhya): Every day. वोच (Vocha): Recite. अधिवक्ता (Adhivakthaa): To be uttered with clarity. प्रथमो (Prathamo): Firstly; highly important. दैव्यो (Daivyo): Power of God; with the grace of God. भिषक (Bhishak): Best physician. अहि (Ahi): Naval. अहीन (Aheena): Lasting several days; entire. सर्वानि (Sarvaani): Daily.सर्वाञ्ज (Sarvaanja): Turning in all directions. जम्भ (Jambha): Mouth. यातुधान्यन् (Yaathudhaanyan): Evil spirit, demon. अधराची (Adharaajee): Silenced; the lower part. परा (Paraa): Away; off; aside. सुव (Suva): Drawing or carrying well.

Note 2 : There is a doubt regarding the Mantra to be recited. Whether the God hints at only these two lines or the entire Mantras of this Chapter i.e. Namakam. Hence it is recommended that the entire Namakam may be recited daily morning and evening in addition to consuming the respective medicines mentioned for the respective diseases. After the recitation of entire 'Namakam', Mantra No.6 may be recited for 11 times daily, till the disease exits from the body.

ONE FORMULA FOR THOUSANDS OF DISEASES

7. असौ यस्तांम्रोऽअरुणऽउत बभ्रुः सुमङ्गलः ।
ये चेमाँ॒ रुद्राऽअभितो दिक्षु श्रिताः सहस्त्रशोऽवैषाँ॒ हेडऽईमहे ।।

Asow Yas-thaam-ro-nva-ru-na-nvu-tha bha-bhru su-man-gala;
Ye che-maa-gam Ru-draa-nva-bhi-tho dik-shu sri-thaa: sa-ha-srasho-nva-vy-shaa-gam he-da-nva-yi-ma-he.

Literary meaning

And, O' Lord Rudra, the most auspicious one, who is of crimson colour, who throws rays like that of the early morning rays of thousands of Suns, who has the soma creeper for His matted hair, who extends to thousands of miles and in all directions, please bestow prosperity on us and we wish that all that we do may end in auspiciousness.

असौ (Asow): And. यस्ताम्रो (Yasthaamro): Crimson colour. अरुणऽउत (Arunanvutha): Rays of early morning Sun. बभ्रु: (Babhru): Soma creeper. सुमङ्गल: (Sumangala): Auspicious one. ये रुद्र (Ye Rudra): O Lord Rudra. अभितो (Abhitho): All over. दिक्षु (Dikshu): In all directions. श्रिता (Srithaa): Spread. सहस्त्रशो (Sahasrasho): Thousands of miles. एष (Esha): Wish; desire. हेड (Heda): With respect. ईमहेj (Eemahe): End in auspiciousness.

Coded meaning

And thousands of diseases, particularly stone in the urine track, a kind of leprosy with red spot and baldness can be cured if one, with his intelligence consumes and apply the medicines prepared through the process of distillation of Iron and/or Gold powder and Copper powder each in equal weight, Haladi, the powder of Heda, the measurement of which should be seven times of Iron/gold powder and copper powder and Elaichi.

असौ (Asow): And. अयस (Ayasa): लोह भस्म (Loha bhasma)(S,H), Loha bhasmam (M), Iron powder (E)/ स्वर्ण भस्म (Svarna bhasma)(S,H), Swarna bhasmam (M), Gold powder (E). ताम्रो (Thaamro): ताम्र भस्म (Thaamra bhasma)(S,H), Chembu bhasmam (M), Copper powder (E). अरुण (Aruna): A kind of leprosy with red spots, which may also mean leucoderma; insensibility of the skin. उत (Utha): Even, equal. बभ्रु (Babhru): Baldness due to some illness; शंखपुष्पि (Shankapushpi) (S,H) Shankupushpam (M), Clitoria ternatea (L). सु (Su): Extract; distil. मङ्गल: (Mangala): हलदी (Haldi) (S,H), Turmeric y(E). म (Ma): A magical Formula; measure. गल् (Gal): Distil; filter. ये (Ye): All these. चेमागं (Chemaagam): Corresponding in measure. रुद्र (Rudra): Agni (Fire). हेड (Heda) (S), हरड (Harad) (H), Kadukka (M), Terminalia chebula (L). अभितो (Abhitho): All over. दिक्षु (Dikshu): To prepare, to make. श्रिता (Srithaa): Contained in; attached to. सहस्रशो (Sahasrasho): Thousands of. अशमरी (Ashamaree): Stone in the urine track. अशो (Asho): To eat; consume. इल (Ila): (Ila:yichi - Cardamom). एष (Ezha): Seven. ई (Ee): Of all these. मही (mahee): Buddhi (intelligence). मषी (Mashee): Ink as also oil or solution.

[This Mantra contains several hidden meanings. The more we separate the sounds, the more we get different meanings].

Note 1: Even though the Mantra says that thousands of diseases can be cured with this formula, there is specific mention of 3 diseases, 'बभ्रु (Babhru): Baldness', 'अशमरी (Ashmari): Stone in the urine track' and 'अरुण (Aruna): Some kind of leprosy with red spots'.

Formulation:

1.	लोह भस्म	**- Loha Bhasma (Iron powder)**	**-**	**10 gram.**
2.	स्वर्ण भस्म	**- Swarna Bhasma (Gold powder)**	**-**	**2 gram.**
3.	ताम्र भस्म	**- Thaamra Bhasma (Copper powder)**	**-**	**10 gram.**
4.	इलायची	**- Elaiyichi (Cardamom) powder**	**-**	**5 gram.**
5.	हलदी	**- Haldi (Turmeric) Raw form**	**-**	**50 gram.**
6.	हेड	**- Heda (Terminalia Chebula) powder**	**-**	**200 gram.**
7.	शंखपुष्पि	**- Shankhapushpi - Juice**	**-**	**20 ml**
8.	जल	**- Jal (Water)**	**-**	**9 ltrs.**

Distil the above ingredients. [I am of the opinion that the medicine obtained by distillation can be injuncted into the body for better results. Of course, this has to be tried by the Medical Research Institutions]. Another method is to boil the above solution in an earthern pot till the solution is reduced to 3 ltrs. Keep the solution for cooling. Thereafter filter the solution with a cotton cloth.

[Medicine prepared out of this Formulation has been named as 'RUDRA']

1. **For the removal of stone in the Urinary track: 25 to 30 ml to be taken twice or thrice daily after food until the stone is streamed out through the urine track.**
2. **For the cure of leprosy with spots: Apply this solution all over the affected portion. Application has to be continued till the symptoms disappear. It has been seen that the application has to be continued for several months. Also consume 25 to 30 ml medicine twice or thrice daily after food until the symptoms disappear.**
3. **For the cure of Baldness: Apply the solution all over the head as frequently as possible but not more than twice a day. Also consume 25 to 30 ml medicine twice a day after food.**
4. **For healing the burn/injury: Apply the solution all over the burnt/injured portion. Wonderful results have been obtained. Two or three application would be enough. In acute cases of burning apply the solution till the colour of the skin becomes natural.**

Note 2: It has been proved that hair falling stops within a week of its application. In some cases grey hair also turned black.

Note 3: Since 'उत (Utha)' appears immediately after 'अरुण (Aruna)' it may mean 'equal weight' to be measured in Ratthi - say 10 gram. 'उत (Utha)' is normally used as a 'particle of doubt', meaning 'would that'. Therefore I am of the opinion that the Great Lord says that we should infer the meaning of all the sounds in a way different from what is normally inferred.

Note 4: According to me 'ईमहे (Eemahe)' is not correct. It should be ईमही (Eemahee)' or 'ईमषी (Eemashee)' meaning 'these mixtures'.

Note 5: Since 'असौ (Asow)' meaning 'and' appears at the beginning of this Mantra, it is to be used in continuation of Mantra No.6.

Note 6: Since the word 'एष (Esha)' is used before 'हेड (Heda)' meaning 'Number seven', the quantity of 'हेड (Heda - Terminalia chebula) powder' should be seven times more than the weight of Iron, Gold and Copper powder. Raw 'हेड (Heda)' if available, may be used in place of powder, which will be more effective.

Note 7: Several different formulations, by omission, permutation and combination of/with the ingredients mentioned above can be prepared. [THIS IS REALLY A WONDER DRUG. THIS CAN BE USED IN ALMOST ALL AILMENTS]

CURE FOR STOPPING THE BLEEDING CAUSED DUE TO SNAKE BITE

8. असौ योऽवसर्पति नीलग्रीवो विलोहित्त: ।
उतैनं गोपाऽअदृशन्नदृशन्नुदहार्य्य: स दृष्टो मृडयाति न: ।।

Asow yo-nva-va-sar-pa-thi nee-la-gree-vo vi-lo-hi-tha;
Uthai-nam go-paa-nva-dr-sha-nna-dr-sha-nnu-da-haa-rya sa dr-sh-to mr-da-yaa-thi na.

Literary meaning

And O' Lord, who wears the serpents as His ornaments, who is blue-necked, from whose nose poison flows, who is visible as well as invisible to the cow herds and water carrying maidens, may make us happy.

असौ (Asow): And. योऽवसर्पति (Yonvavasarpathi): Those who wear serpents. नीलग्रीवो (Neelagreevo): Blue-necked. विलोहित्त (Vilohitha): Red coloured; bleeding of the nose. उतैनं (Uthainam): Desire. गोपान्व (Gopaanva): To the cow herds. अदृश्य (adrshya): Invisible. दृश्य (Drshya): Visible. उदहार्य्य (Udahaaryya): Water carrying maidens. स (Sa): Containing. दृष्टो (Drshto): Seen. मृडयाति न: (Mrdayaathi Na): To make happy.

Note 1: This Mantra is to be read in continuation of the earlier two Mantras i.e. Mantra Nos.6 and 7 as the sound 'असौ (Asow)' meaning 'and' appears at the beginning of Mantra Nos. 7 and 8.

Coded meaning

And, bleeding from the nose due to poison arising out of snake bite can be treated by consuming the substance flowing from the concealed part of (Uterine/naval) Black 12 horned deer (known as Kasthuri) and mixed with dried Bahira put in a copper vessel with water in combination with the medicine mentioned in the previous Mantra.

असौ (Asow): And. यौन (Yowna): Uterine. अव (Ava): To consume. अवसर्पति (Avasarpathi): To flow over gradually. नील (Neela): Poison. ग्रीवो (Greevo): Hanging from; back side of the neck. विलोहित: (Vilohitha): Bleeding of the nose. लोहित (Lohitha): A snake, serpent. उत (Utha): An interrogative particle. एणं (Enam): A species of black 12 horned deer. गोपन (Gopan): Secret; concealment. पान (Paan): Drinking. अदृश्य (Adrshya): Invisible. शन्न (Shanna): Withered, dried. उत (Utha): Copper vessel with water. नुद (Nuda): Removing. हार्य (Haarya): To be divided; to be shaken; बहिर (Bahira) (S), बहेरा (Bahera)(H), Thaanni M), Terminalia belerica (L). स (Sa): With; together. दृष्टो (Drshto): Treated. मृड (Mrda): Deer. आति न (Aathi na): Not the bird.

Note 2: Since 'असौ (Asow)' meaning 'And' appears at the beginning of the Mantra, it may also mean that whatever medicines have been mentioned at Mantra No.7 or 6 and 7 also have to be consumed.

Note 3: If we interpret this Mantra in continuation of Mantra Nos. 6 and 7, it may mean that 'kasthuri' also may have to be given to the patient suffering from leprosy.

It may also mean that leprosy can be cured if 'kasthuri' alone is consumed.

Note 4 :By mentioning आति न: (Aathi Na):', it clearly indicates that the reference is to 'मृड (Mrda)' meaning 'deer'. 'आति (Aathi)' means 'An animal capable of running at a faster speed like a flying bird' and 'न (Na)' at the end of 'आति (Aathi)' means 'But it is not a bird'. Moreover, usage of 'एणम् (Eenam)' meaning 'black 12 horned deer' also confirms the identity of the animal.

Note 5: Most of the dangerous diseases can be cured by reciting Mantra Nos. 6, 7 and 8 as also by following the method/ medicines mentioned in those Mantras.

CURE FOR THE INFLAMMATION OF THE NECK

9. नमोऽस्तु नीलग्रीवाय सहस्राक्षाय मीढुषे ।
अथो येऽअस्य सत्वानोऽहं तेभ्योऽकरं नमः ।।

Na-mo-nvas-thu nee-la-gree-vaa-ya sa-ha-sraak-shaa-ya mee-du-she:
A-tho yen-asya sa-thvaa-no-nva-ham the-bhyo-nva-ka-ram na-ma:

Literary meaning

Salutations to the most bountiful and blue-necked God having the body of camphor like rays of the Sun, who has a thousand eyes looking like thousand shining Suns. At the same time, I prostrate with folded hands before Your warriors also.

नमो (Namo): Salutations. अस्तु (Asthu): Bountiful. नीलग्रीवाय (Neelagreevaaya): Blue necked. सहस्राक्षाय (Sahasraakshaaya): Thousand eyed. मीढुषे (Meedushe): Camphor like rays of the Sun. अथो (Atho): Likewise; at the same time. येनस्य (Yenasya): By whom; also. सत्वान (Sathvaana): Warriors. अहं (Aham): I. तेभ्योन्वकरं नमः (Thebhyonvakaram Nama:): Act of doing prostration with folded hands.

Note 1: Joining sound 'ऽ' between 'नमो (Namo)' and 'अस्तु (Asthu)' as also between 'अथो (Atho)' and 'अस्य (Asya)' have been removed in some of the books published under the title of 'SR' as also 'TS'; whereas, this sound is available in the Vedic texts. One can assess the extent of dilution made in course of time.

Coded meaning

To cure the 'Inflammation of the neck (a disease affecting the two arteries in front of the neck)' one should wear a Rudraaksha rosary consisting of a thousand Rudraaksha Beads, around the neck and massage with one's own hand, the area around the neck, including the area of collar-bone, with the oil extracted out of Vibheethika and enjoy the early morning rays of the Sun. Thereafter massage the entire body with dried Amla oil. Take hot water bath after sometimes.

नमोन्वस्तु (Namonvasthu): To ged rid of; cure. नीलग्रीवाय (Neelagreevaaya): Inflammation of the neck (a disease affecting the two arteries in front of the neck). सहस्र (Sahasra): A thousand. अक्ष (Aksha): Rudraaksha Beads (Eleocarpus granitrus); the collar-bone; विभीतक (Vibheethaka) (S), बहेड (Baheda) (H), Thusam or Thaanni (M), Terminalia belerica (L). मीढ ((Meeda): Enjoying; to go. उषे (Ushe): Early morning rays of the Sun; Sun bath. अथो (Atho): Else; next. येन् अस्य (Yen Asya): By which; by which way. सते् (Sath): Essence; oil. वान (Vaana): Dried or dried fruit. अहं (Aham): Certainty; surely. अकरं (Akaram): धात्री (Dhaathree) (S), आम्ला (Aamlaa) (H), Nellikaaya (M), Emblica myrobalan or Phyllanthus emblica (L). नम: (Nama:): To ward off. अभ्यङ्गं (Abhyangam): Oil bath. तेभ्यो (Thebhyo): Your own. करं (Karam): Hand. अभ्योन्वकरं (Abhyonvakaram): Oil massage. सत् (Sath): Essence; oil.

Note 1: Please look at the beauty and the expression technic of the Samskrtham. सहस्राक्षाय मीढुषे (Sahasraakshaaya Meedushe) conveyed several messages through the limited sounds. Different meanings communicated 'A thousand, Rudraaksha Beads, the Collar-bone, Vibheethaka, enjoy, early morning rays of the Sun' concurrently fits in the decoded version. Such is the beauty of the Samskrtham.

Note 2: Much care has to be taken in the selection of Rudraaksha Beads. Rudraaksha has the negative and positive energy. Hence care may be taken to identify the Rudraaksha with positive energy. Rudraaksha with negative energy may be rejected in this case. Of course, selection of negative and positive energy beads is a difficult task. I have tried to teach the system of selection to few persons. But in vain. Therefore, a simple system is suggested. One can wear one bead on the first day and see that there is no increase of stiffness or pain. Use the first bead for three days. Then add another bead and see the result. If the stiffness or pain increases reject that bead. Like that, try one bead by one till sufficient number of beads are selected.

CURE FOR THE WOUNDS INFLICTED BY ARROWS AND OTHER WEAPONS

10. प्रमुञ्च धन्वनस्त्वमुभयोरात्न्योर्ज्याम् ।
याश्च ते हस्तऽइषव: परा ता भगवो वप ।।

Pra-mun-cha dha-nva-nas-tha-mu-bha-yo-raa-th-nyor-jyaam;
Yaas-cha the has-tha-nvi-sha-va: pa-raa thaa bha-ga-vo vapa.

Literary meaning

O' the all powerful and gracious Lord Rudra, who holds both bow and arrows, let Your powerful arrows kept in the string of the bow be released to pierce the heart of our enemies and destroy the arrows coming from the enemies and protect us.

प्रमुञ्च (Pramuncha): Powerful and gracious. धन्वन (Dhanvana): Holder of a bow. अस्त (Astha): Arrow. उभयो (Ubhayo): Both. आरात् (Aaraath): Stop; hold. ऊ (Uo): A particle implying promise to protect. ऊर्ज्याम् (Oorjyaam): Powerful enemies. याश्च (Yaascha): Advance. ते (The): Yours. हस्त (Hastha): Both the hands. इषव (Ezhava): String of the bow. परा (Paraa): Pierce. ता (Thaa): Release. भगवो (Bhagavo): O' Lord Rudra. वप (Vapa): Cutting off; destroy.

Note 1: Joining sound 'ऽ' between 'हस्त (Hastha)' and 'इषवे (Ezhave)' is missing in some of the Vedic texts, SR and TS.

Coded version

प्रमुञ्च धन्वनस्त्वमुभयोरात्न्योर्ज्याम् ।
याश्च ते हस्तऽइषव परा ता भगवो वप ।।

Pra mun-cha dha-nva-nas-thva-mu-bha-yo-raa-th-nyor-jyaam;
Yaas-cha the has-than-nvi-sha-va pa-raa thaa bha-ga-vo vapa.

Coded meaning

Through this Mantra the Lord says that if anybody is hit with an arrow from the bow of an enemy, firstly, remove the arrow from the body with the help of the hand. Thereafter, the blood ejecting from the wound has to be controlled or stopped. This can be done by smearing the wounded area with the mud. Heat up the wounded area. Thereafter smear the medicines mentioned at Mantra No.11, on the cavity. The wound will be healed with the grace of the Lord.

प्र मुञ्च (Pra Muncha): Firstly. धन्व् (Dhanv): Flowing. अस्त (Astha): An arrow. हस्त (Hastha): With the hand. वम (Vama): Remove. उभय (Ubhaya): Both; in both ways. आरात् (Aaraath): Immediately. ऊर्ज (oorja): Heating up. याश्च (Yaascha): Eject; remove. ते (The): Your. हस्त (Hastha): Holding in by hands. इळ (Ela): Earth. परा (Paraa): Away; off; aside. ता (Thaa): Smear; sprinkle. भगवो (Bhagavo): With the grace of gracious Lord. वप (Vapa): A cavity.

Note 2: The sound 'प्रमुञ्च (Pramuncha)' is given as a single sound in most of the 'Vedic texts' and SR; whereas TS mentions two separate sounds 'प्र (Pra)' and 'मुञ्च (Muncha)'. Meaning of the single sound 'प्रमुञ्च (Pramuncha)' is 'Powerful' and the meaning of the two separated sounds 'प्र मुञ्च (Pra Muncha' is 'Firstly'. Both are correct. It has to be taken as a single sound for the purpose of literary version and as separate sounds for decoding.

Note 3: Here the sound 'इषव (Eshava)' seems to be incorrect for the reason that rain water is not always available and the propounder of this Shaasthra would have very well known this fact. It can also be interpretted that the rain waters may be stored when there is rain and used whenever necessary. According to me the sound should be 'इळ (Ela)'. If we use 'इषव (Eshava)', it would mean 'Waters of the sky' and if we use the sound 'इळ (Ela)' it would mean ' Earth, soil etc.'. Of course if we repeat the sound twice, once as 'इषव (Eshava)' and next as 'इळ (Ela)', the meaning conveyed would be 'The blood ejecting from the wound can be controlled by pouring the rain water on the wounded area and/or by smearing the wounded area with the mud. Both seem to be correct.

[Continued in next Mantra]

CURE FOR THE WOUND INFLICTED BY ARROWS OR ANY OTHER WEAPONS

11. विज्यं धनुः कपर्दिनो विशल्यो बाणवां बाणवांऽउत ।
अनेशन्नस्य याऽइषवऽआभुरस्य निषङ्गधिः ।।

Vi-jyam dha-nu ka-par-di-no vi-sha-lyo baa-na-vaam baa-na-vaa-nvu tha;
Ane-sha-nna-sya yaa-nvi-zhava-nvaa-bhu-ra-sya ni-shan-ga-thi.

Literary meaning

O' the Master of the Science of Archery, who is none else than the one who wear's braided and knotted hair, kindly detach the arrow from my body before it is decayed and heal me of the arrow wound. O' bow man, please free me from fever, pain and anxiety arising out of this wound.

विज्यं धनु (Vijyam Dhanu): Master of the Science of Archery; free from fever; pain and anxiety. कपर्दिनो (Kapardino): One who wears braided and knotted hair. विशल्यो (Vishallyo): To be free from an extraneous substance in the body. Here it means to remove the arrow from the body. बाणवां बाणवां (Baanavaam Baanavaam): Arrow and other weapons. उत (Utha): And. अन् (An): To move; detach. शन्न (Shanna): Decayed. अस्य (Asya): By which. इषव (Eshava): Quickly. आभुरस्य (Aabhurasya): To assist me; to free me. निषङ्गधिः (Nishangadhi): A bow man.

Note 1: This Mantra is contradictory to Mantra No. 10 . When we have already prayed to the Lord to hold the arrows coming from the enemies and keep them in His quiver, it is not wise to request Him for healing the wound. If we do so, if would only mean that we are doubting His capacity to protect us.

Recite Mantra (Nos.10 and 11) for 108 times daily morning at Brahma Muhurtha (around 4.00 A.M.) and at night just before going to bed. Continue the recitation for 43 days. Wound will be completely healed.

If the wounded person is not able to recite the Mantra due to weakness or being in the unconscious state, another person who should be a firm believer of God, can also recite Mantra Nos.10 and 11. After reciting the Mantra each time, air should be blown with mouth over the wounded area.

Note 2: Above Mantra is as per YV. TS gives a different version as given below:

विज्यं धनु: कपर्दिनो विशल्यो बाणवां बाणवांऽउत ।
अनेशन्नस्येषव आभूरस्य निषङ्गधि ।।

Vi-jyam dha-nu: ka-par-di-no vi-sha-lyo baa-na-vaam baa-na-vaam-utha;
Ane-sha-nna-sye-sha-va aa-bhoo-ra-sya ni-shan-ga-dhi.

Coded meaning

A wound caused by an arrow or any other weapon can be healed by quickly detaching the arrow or any other weapon as the case may be, by which the wound is caused, from the body before it gets decayed (becomes septic). Detachment of the arrow or other weapon can be done by rotating the arrow or the weapon, as the case may be, with the help of the bow. Thereafter apply the lotion prepared out of 1) Heda; 2) Bhallaathaka; 2) Cowrie shell; and 4) All or any of the plants/leaves/ fruits included in 'विशल्यो (Vishalyo)'.

विज्यं (Vijyam): हेड (Heda) (S), हरड (Harad) (H), Kadukkaa (M), Terminalia chebula (L); free from fever, pain and anxiety. धनु: (Dhanu): भल्लातक (Bhallaathaka) (S), भेल्ला (Bhella) (H), Alakku cheru or Then-kotta (M), Semicarpus anacardium or Buchanania latifolia (L). कपर्दिन (Kapardina): Cowrie shell looking like braided and knotted hair. विशल्यो (Vishalyo): Healed of an arrow wound; freed from an extraneous substance in the body; also various plants for arrow wound as mentioned below. बाणवां बाणवां (Baanavaam Baanavaam): Arrow and other weapons. उत (Utha): And. अन् (An): To move; detach. शन्न (Shanna): Decayed. अस्य (Asya): By which. इषव (Eshava): Quickly. आभूरस्य (Aabhoorasya): Rotating; turning. निषङ्गधि (Nishangadhi): Bow.

Note 3: **The system of detachment of arrow or any other weapon:** Let us assume that the wound is caused by an arrow. Arrow has a 'V' shape at the beginning, which is adjusted at the centre of the bow when we are going to shoot an arrow. There is a specific place at the middle of the bow to fix the arrow. When an arrow is placed at this place and when we slightly rotate the bow, the 'V' shaped portion of the arrow become tight. When the bow is slightly rotated, the cavity at the wounded place increases and the arrow can be detached/removed easily.

Note 4: There is no uniform system in the detachment of the weapon. Previous Mantra (No.10) states that the arrow may be detached with the help of the hand, whereas this Mantra (No.11) states that the arrow may be detached with the help of a bow.

Note 5: 'कपर्दिन (Kapardina)' means 'braided and knotted hair looking like a cowrie shell used in the gambling'. Please remember cowrie shell being used in the gambling does not look like a braided and knotted hair. It means the reference is to the shell having the conical shape.

Note 6: 'विशल्यो (Vishalyo) has several meanings as mentioned below:

1. To be healed of an arrow wound;
2. To be free from an extraneous substance in the body;
3. Free from thorns or darts;
4. Freed from pain;
5. Various plants for arrow wound;

विशल्यो (Vishalyo)'* consists of the following plants also:

1. Cocculus cordifolius (L). This plant is used to poison the arrows.
2. दन्टि (Danti) (S,H), Naakadanti (M), Croton polyandrum or Baliospermum montanum (L). Seeds used for the removal of poison.
3. Convalvulus turpethum (L). Used in curing dropsy.
4. भद्रवल्लि (Bhadravalli) (S), रंसर (Ramsar) (H), Echites dichotoma (L). Milky juice used in curing old wounds and sores.

* These herbs have wonder-working properties.

CURE FOR THE WOUNDS INFLICTED BY ARROWS AND ANY OTHER WEAPONS AND FOR STOPPING THE VOMITING

12. या ते हेतिर्मीढुष्टम हस्ते बभूव ते धनुः ।
तयास्मान्विश्वतस्त्वमयक्ष्मया परिब्भुज ।।

Yaa the he-thir-mee-du-sh-ta-ma has-the ba-bhoo-va the dha-nu;
Tha-yaas-maa-nvi-shva-thas-thva-ma-yak-sh-ma-yaa pa-ri-bhu-ja.

Literary meaning

O' the ever compassionate and merciful Lord, who has thousands of eyes on all sides and who holds mighty arrows in His mighty arms, I offer my obeisance to You and Your arrows by holding this burning camphor in my hand. May we be protected from all the worldly troubles. Please instruct Your vast army to protect us. We salute Your army and Your weapons which have unfailing striking capacity. We also salute both of Your hands which hold the bow.

या (Yaa): or. ते (The): Your. हेतिर (Hethira): Mighty weapon. ते हेतिर् (The Hethir): For you. मीढ (Meeda): Camphor. उष्टम (Ushtama): Burning. हस्ते (Haste): Holding by hand. बभूव (Babhoova): Holding. ते (The): Your. धनु (Dhanu): Arrow. तया (Thayaa): Those. अस्मान् (Asmaan): Me. विश्वतस्तमया (Visvatasthamayaa): One who has eyes on all sides. क्षमया (Kshamayaa): Compassionate and merciful. परिब्भुज (Paribhuja): Protection.

Note 1: An injury caused due to an arrow or an iron substance can be cured, if one recites this Mantra for 108 times daily morning at Brahma muhurtha (around 4.00 AM) and at night just before going to bed. Continue the recitation for 43 days. Wound will be healed.

If the wounded person is not able to recite the Mantra due to weakness or being in the unconscious state, another person who should be a firm believer of God, can recite the Mantra. After reciting the Mantra each time air should be blown with mouth over the wound.

Coded version

या ते हेतिर्मीढुष्टम हस्ते बभूव ते धनुः ।
तयाऽस्मान्ऽविश्वतस्त्वऽयक्ष्मया परिब्भुज ।।

Yaa the he-thir-mee-du-sh-ta-ma has-the ba-bhoo-va the dha-nu;
Tha-yaa-nuas-maan-nvi-shva-thas-thva-nua-yak-sh-ma-yaa-pari-bhu-ja.

Coded meaning

First line of this Mantra is in continuation of Mantra No. 10 and 11, which say that if it is not possible to use the medicines mentioned at Mantra No.11 for healing an arrow wound, consume your own urine or of any body else after boiling the urine and also pour the urine on the wounded place or take some wet soil and smear on the wounded portion.

Second line is for the cure of vomiting. It is possible that the wounded person may develop the tendency of continuous vomiting due to the poisonous effect of the weapons. In such case, take some red onion juice (onion should be of the smaller variety which is normally used in the South India) and the powder of dry Ginger. Mix them well and eat empty stomach i.e. before food. Vomiting will be stopped; or take the juice of 'तुलसी (Thulasi) (The holy Bazil)' leaves and the powder of dry Ginger.

या (Yaa): Or. ते हेतिर् (The Hethir): Your wound. मीढ (Meeda): Urine. उष्टम (Ushtama): Boiled. हस्ते (Hasthe): Holding by hand; with the help of the hand. बभूव (Babhoova): Arising. ते (The): Your. धनु (Dhanu): Arrow. तया (Thayaa): Prepare. विश्व (Visva): Dry Ginger. विश्वतस्त (Visvathastha): Red onion; तुलसी (Thulasi), the holy Bazil plant. वम (Vama): Vomiting. क्षमया (Kshamayaa): Becoming better/cured. परिभुज (Paribhuja): To eat before another; consume in empty stomach.

Method of preparation of the above medicine (My formulae): 10 grams of dry Ginger powder may be boiled in 200 ml water. Boil it till the water is reduced to 100 ml. Take out the gingered water which you have boiled and mix raw onion juice and juice of 5 'तुलसी (Thulasi) leaves'. Drink the solution when it is hot, before the meals. Take this solution till the vomiting stops. This medicine can also be used for stopping the vomiting arising out of other illness.

CURE FOR THE STONE FORMATION

13. परि ते धन्वनो हेतिरस्मान्वृणक्तु विश्वतः ।
अथो यऽइषुधिस्तवारेऽअस्मन्निधेहि तम् ।।

Pa-ri the dha-nva-no he-thi-ras-maan-vra-nak-thu vi-sva-tha:
A-tho ya-nvi-zhu-this-tha-vaa-re-nvas-ma-nni-dhe-hi tham:

Literary meaning

I prostrate before Your weapons (bow and arrow) and I request You not to discharge Your arrow on us. At the same time, I request You to discharge Your arrow towards our enemies and protect us always from their weapons.

परि (Pari): Towards. ते (The): Your. धन्व (Dhanva): Prostration. हेतिर (Hethira): weapons. अस्मान् (Asmaan): Towards us. वृणक्तु (Vrnakthu): To please. विश्वत (Visvatha): In every way; always. अथो (Atho): At the same time. य (Ya): Who or which. इषुधिस्त (Ishudhistha): Discharge the arrow. वार (Vaara): Protection. अस्मन्नि (Asmanni): Our body. धेहि (Dhehi): Absorb. तम् (Tham): To him.

Coded meaning

The Supreme Lord says that certain human body has natural stone formation, which causes extreme pain. This stone formation can be stopped by consuming 'अश्म (Ashma)' a kind of banana which is popularly known as 'अश्म कदली (Ashma Kadali)' or/and the plant called 'Durlabha' at night. The stone will, in some cases, be discharged through the urine track. There will be acute pain while discharging the stone. Otherwise the stone will be slowly melted and absorbed in the body.

परि (Pari): Abundant; rich. ते (The): Your. धन्वने (Dhanvane): दुर्लभ (Durlabha) (S), जवस (Jawasa) (H), Alhagi maurorum (L). हेति (Hethi): Rapid motion. अस्मान् (Asmaan): A stone; rock. अस् (Ass): To throw; discharge. मान (Maana): To get rid of. वृण (Vrna): To consume. अक्तु (Akthu): At night. विश्वता: (Visvatha): In every way. अश्म कदली(Ashma Kadali): A plant; a kind of banana having stone type seeds inside. अथो (Atho): At the same time. य (Ya): Who or which. इषुधि (Ishudhi): To pour out; to discharge; to send out; stream out. इस् (Iss): With pain. वार (Vaara): Anything which causes an obstruction. अस्तवारे (Asthavare): Penis, urine track. अस्मन्नि (Asmanni): Our body. धेहि (Dhehi): Absorb. तम् (Tham): Stop.

Note 1: The quality of banana has also been mentioned. The banana has stone type formations inside. Such type of bananas are usually available in South India and in the Andaman Nicobar Islands. Since there is no mention of the number of days within which the stone will be streamed out or dissolved, we may presume that bananas should be consumed until the stone is discharged or dissloved. When the pain stops, it will be an indication that the stone has been melted out or streamed out.

* Plant used as laxative. It helps free flow of urine. When the urine is emitted freely, the stone particles lying inside the urine track will also be pushed out. Durlabha can also be used in the case of kidney problems.

CURE FOR THE CAVITY IN THE TOOTH AND OTHER RELATED DISEASES OF THE MOUTH

14. अवतत्य धनुष्ट्वꣳ सहस्राक्ष शतेषुधे ।
निशीर्य्य शल्यानां मुखा शिवो नः सुमना भव ।।

Ava-tha-thya dha-nush-ta-vam sa-ha-sraak-sha sha-the-shu-dhe;
Ni-shee-rya sha-lyaa-naam mu-khaa Shi-vo na: su-ma-naa bha-va:

Literary meaning

O' thousand eyed, benevolent and all perceiving Lord Shiva, who appears in the form of 'Bhava (Rudra)'; O' possessor of the mighty hundred quivered bows, please keep away Your fast moving bow and arrow from us and turn the tip of Your bow to our enemies who trouble us during night.

अवतत्य (Avathathya): Overspread. धनु (Dhanu): A bow. धन् (Dhan): Moving quickly. सहस्राक्ष (Sahasraaksha): All perceiving; a thousand eyed. शतेषुधे (Shatheshudhe): Hundred quivered. निशीर्य (Nisheerya): At night. शल्यानां (Shalyaanaam): Troubling. मुखा (Mukhaa): Tip or point of anything. शिवो नः (Shivo Na:): But not Lord Shiva (means another form of Lord Shiva). सुमना (Sumanaa): Benevolent; gracious. भव (Bhava): Lord Rudra as Bhava.

Coded meaning

Trouble (pain) being caused due to cavity in the tooth can be cured by wearing a Rosary (Maala) consisting of a thousand Rudraaksha Beads, which is equal to a hundred medicines and also by applying the paste (powder) made of Heda, Bhallaathaka, and Rock salt, all along the mouth, particularly in the cavity of the tooth. [Continue for 43 days].

अवतत्य (Avathathya): A hole in the tooth; any depressed part of the body. धनु (Dhanu): भल्लातक (Bhallaathaka) (S), भेल्ला (Bhella) (H), Alakku cheru or Thenkotta (M), Buchanania or Semecarpus anacardium (L). उष्टव (Ushtava): Burnt. सहस्र (Sahasra): A thousand. अक्ष (Aksha): Rudraaksha Beads. शत (Shatha): A hundred. औषधे (Aushathe): Medicines. निशी (Nishee): During night. ईर्य (Ierya): To be excited. शल्यानां (Shalyaanaam): Troubling. मुखा (Mukhaa): Rock salt. शिवो नः (Shivo Na:): But not Lord Shiva (means another meaning is to be inferred for the sound शिव (Shiva). शिवो (Shivo): हेड (Heda) (S), हरड (Harad) (H), Kadukka (M), Terminalia chebula (L). नः (Na:): Certainly. सुमना भव (Sumanaa Bhava): Cure; ending well; feeling of relief.

METHOD OF STOPPING THE BLEEDING CAUSED DUE TO INJURY

15. नमस्तऽआयुधायानातताय धृष्णवे ।
उभाभ्यामुत ते नमो बाहुभ्यां तव धन्वने ।।

Na-mas-tha-nvaa-yu-dhaa-yaa-na-tha-thaa-ya dhr-sh-na-ve:
U-bhaa-bhyaa-mu-tha the Na-mo baa-hu-bhyaam tha-va dha-nva-ne.

Literary meaning

O' the one holding mighty weapons, I prostrate before You and offer my salutations to Your weapons, which have the unfailing capacity to injure (our enemies). Salutations to Your mighty hands holding the bow which protect us from the evils.

Another interpretation:

Salutations to Your secret weapons. O Lord salutations to Your mighty bow and arrow with which You have narrated the secret formulae.

नमः (Nama): Prostration. हस्त (Hasta): With folded hands. आयुध (Aayudha): Weapons for fighting. आयान (Aayaana): Coming. तताय (Thathaaya): Injured. घृष (Dhrsha): Overcome. उभ (Ubha): Both. उत (Utha): And. ते (The): Yours. बाहुभ्यां (Baahu bhyaam): With the hands. तव (Thava): Yours. धन्वने (Dhanvane): Holding the bow.

Coded meaning

First step to be taken when bleeding takes place due to any injury caused by weapons is to block or cover the injured area from where blood is coming out, so that penetration of air is completely stopped. This may be done by blocking the injured portion with both of your hands or by smearing dry soil on the injured portion.

नमः हस्ते (Nama Hasthe): Holding with both the hands. आयुध (Aayudha): Weapons for fighting. वायु (Vaayu): Air; gas. आयाना (Aayaanaa): Coming. तताय (Thathaaya) : Injured. धृष् (Dhrsha): Over come. उभ (Ubha): To cover over; fill with. अभ्यम (Abhyam): Pain. उत (Utha): And. ते (The): Yours.नमो (Namo): Keeping the ha nds in a position similar to offering salutation with folded hands. बाहुभ्यां (Baahubhyaam): With the hands. तव (Thava): Yours. धन्वन् (Dhanvan): Dry soil.

Note 1: By using the sound 'नमो (Namo)', though the usual meaning of which is 'salutation', here it explains the method of keeping the hands to stop the bleeding.

HEALING THE WOUND

16. मा नो महान्तमुत मा नोऽअर्भकं मा नऽउक्षन्तमुत मा नऽउक्षितम् ।
मा नो वधीः पितरं मोत मातरं मा नः प्रियास्तन्वो रुद्र रीरिषः ।।

Maa no ma-haan-tha-mu-tha maa no-nvar-bha-kam maa
na-nvuk-shan-tha-mu-tha maa na-nvuk-shi-tham;
Maa no va-dhee: pi-tha-ram mo-tha maa-tha-ram maa na: pri-
yaas-tha-nvo Ru-dra ree-ri-sha.

Literary meaning

O' Rudra, with all reverence, we beg You not to kill our learneds, persons who are innocent, pregnant ladies and those who are the husbands of such pregnant ladies, our revered parents as also all our dear and near ones and our cattle.

मा नो (Maa No): Do not. महान्त (Mahaantha): Great; learneds. उत (Utha): And . मा नो (Maa No): Do not. अर्भकं (Arbhakam): Young; children. मा न (Maa Na): And not. उक्ष (Uksha): Young bull. मा न (Maa Na): Do not. ऽ (nva): That much. उक्षितम् (Ukshit ham): Of full growth. मा नो (Maa No): Do not. वधी (Vadhee): Killed. पितरं (Pitharam): Fathers and grandfathers. मोत (Motha): Old. मातरं (Maatharam): Mothers and grandmothers. मा नः (Maa Na:): And not. प्रियास्तन्वा (Priyaasthanvuaa): Beloved pregnant ladies. रुद्र (Rudra): Lord Rudra. रीरिष (Reerisha): Destroy.

Coded meaning

If there is no relief from the bleeding due to injury, following method can be adopted. Mica may be burnt and made into Bhasma (Ash). Heda and Shariva may also be grinded so as to make powder. Take Bhasma of Mica, the powder of Heda and Shariva in equal quanity and mix with water so as to get a thick paste. Apply this paste on the injured part. Injury will be healed.

Another Coded meaning

Bhasma of Mica, powder of Heda and Shariva in equal quantity mixed with the juice of big Lemon (Lemon used only for pickle and not the small variety of Lemon). Apply this paste over the injured part. Injury will be healed.

मा (Maa) : And; and not. नो (No): Do not. महा (Mahaa): सरिव (Sariva)(S), श्यामलत (Shyaamalatha)(H), Palavalli (M), Ichnocarpus frutescens (L). अन्त (Antha): End. उत (Utha): And. मा (Maa): And not. नो (No): Do not. अर्भकं (Arbhakam): Small; young. मा (Maa): And not. न (Na): Thin; unbroken. उक्षन्त (Ukshantha): To sprinkle; moisten. उत (Utha): And. मा (Maa): And not. न (Na): Thin; unbroken. उक्ष (Uksha): हेड (Heda) (S), हरड (Harad)(H),Kadukka (M), Terminalia chebula (L). उक्षित (Ukshitha): Cleaned; moistened. मा (Maa): And not. नो (No): Do not. वधी (Vadhee): Powdered; Bhasma. पितरं (Pitharam): Convert into powder. मोत (Motha): Height; old. मातरं (Maatharam): Big lemon fruit; leaf and its root. मा (Maa): And not. न: (Na:): Not. रुद्र (Rudra): Agni (fire). रीरिष (Reerisha): Destroy.

MEDICINE FOR VIGOUR AND VITALITY AND CURE FOR EYE DISEASES AND DEAFNESS

17. मा नस्तोके तनये मा नऽआयुषि मा नो गोषु मा नोऽअश्वेषु रीरिषः ।
मा नो वीरान् रुद्र भामिनो वधीर्हविष्मन्तः सदमित् त्वा हवामहे ।।

Maa nas-tho-ke tha-na-ye maa na-nvaa-yushi maa no go-shu maa no-nva-sve-shu ree-ri-sha ;
Maa no vee-raan Ru-dra bhaa-mi-no va-dheer-ha-vish-man-tha: sa-da-mith thvaa ha-vaa-ma-he.

Literary meaning

O' the radiant Lord Rudra, please accept our offerings. Please do not destroy our homes and do not kill our new born children as also please do not kill our cows, buffaloes and goats, who give us the milk. Please do not kill our horses, elephants and camels, who are our vehicles and do not kill our brave and eminent men as also the deaf. Please help us to overcome the troubles always.

मा (Maa): Do not. अस्तक (Asthaka): Home. तनये (Thanaye): Offsprings; new born children. मा न (Maa na): Do not. आयुषि (Aayushi): Long life. मा ना (Maa Na) : Do not. गोषु (Goshu): Milk giving cattles, viz. Cow, buffaloes and goats. मा नो (Maa No): Do not. अश्वेषु (Ashveshu): Horses, elephants, camels etc., used f or transportation. रीरिष (Reerisha): Destroy. मा नो (Maa No): And not. वीरान् (Veeraan): Brave or eminent men. भामिनो (Bhaamino): Splendid; beautiful; radiant. वधीर्ह (Vadheerha): Deaf. विष्म (Vishma): Overcome. सदमित् (Sadamith): Always, ever. त्वा (Thvaa): Your. हवामहे (Havaamahe): An oblation.

Coded meaning

Vigour and vitality can be regained by consuming the medicine prepared by boiling Chakra thulya, cow milk, milk of Asvatha and Arjuna. Eye diseases and deafness can also be cured by consuming this medicine.

मा न (Maa na): And not. हस्तोके (Hasthoke): Holding in the hand. तनये (Thanaye): The plant Chakra-tulya; new; tender. मा न(Maa Na): And not. आयुषि (Aayushi): Amedicament giving long life or vital power. मा नो (Maa No): Do not. गोषु (Goshu): Cow milk. मा नो (Maa No): Do not. अश्वेषु (Ashveshu): Milk of अश्वथ (Asvatha) (S), पीपल (Peepal) (H), Arayaal (M), Ficus religiosa (L). The fruit of Asvatha becomes ripe in the month of Asvina. रीरिष (Reerisha): Destroy. मा नो (Maa No): And not. वीरान् (Veeraan): अर्जुन (Arjuna) (S,H), Vellamaruth or Neermaruth (M), Terminalia arjuna (L). रुद्र (Rudra): Agni (Fire). भार्मिनि (Bhaamini): Bringing light to the (said of the Purusha of the eye). वधीर्ह (Vadheerha): Deaf; deafness; overcoming. सदमित् (Sadamith): Always; ever. त्वा (Thvaa): Your. हवामहे (Havaamahe): Boiling; burnt.

CURE FOR THE DISTURBANCE IN MIND (UNMAADA ROGA)

18. नमो हिरण्यबाहवे सेनान्ये दिशां च पतये नमो ।
नमो वृक्षेभ्यो हरिकेशेभ्य: पशूनां पतये नमो ।।
नम: शष्पिञ्जराय त्विषीमते पथीनां पतये नमो ।
नमो हरिकेशायोपवीतिने पुष्टानां पतये नम: ।।

Na-mo hi-ra-nya-baa-ha-ve se-naa-nye di-shaam cha pa-tha-ye na-mo;
Na-mo vrak-she-bhyo ha-ri-ke-she-bhya pa-shoo-naam pa-tha-ye na-mo;
Na-mo sha-sh-pin-cha-raa-ya thvi-shee-ma-the pa-thee-naam pa-tha-ye Na-mo;
Na-mo Ha-ri-ke-shaa-yo-pa-vee-thi-ne push-taa-naam pa-tha-ye na-ma.

Literary meaning

Salutations to the golden-armed Commander of the forces;.salutations to the Lord of the forces protecting all the quarters. Salutations to Harikesha, the protector of trees; salutations also to the protector of the cattles. Prostration to the Lord shining like the golden (red) rays of the morning Sun; salutations to the Lord who shows the right path. Salutations to Harikesha the Lord wearing the sacred thread; Salutations to the Lord who gives us prosperity.

नमो (Namo): Salutations. हिरण्यबाहवे (Hiranyabaahave): Golden-armed. सेन (Sena): Armed forces. सेनानी (Senaanee): Commander. दिशा (Dishaa): Directions (All the 4 cardinal and the 4 intermediate quarters). पतये (Pathaye): O' Master; O' Lord. वृक्षेभ्यो (Vrkshebhyo): Protector of trees. हरिकेशेभ्यो (Hariheshobhyo): Fair-headed Lord. पशूनां (Pashoonaam): Lord of Cattles. शष्पिञ्जराय (Shashpincharaaya): Yellowish red coloured; young grass.त्विपीमते (Tvisheemathe): Shining; brilliant. पथीनां पतये (Patheenaam Pathaye): Lord

who shows the right path. हरिकेशो (Harikesho): O Lord having golden (fair) coloured hair. उपवीतिन (Upaveethina): Wearer of the sacred thread. पुष्टानां पतये (Pushtaanaam Pathaye): Lord who brings prosperity.

Note: 'पथीनां (Patheenaam)' means 'showing the right path'. Hence a guide . By giving the title of 'उपवीतिने (Upaveethine)' meaning ' the wearer of the sacred thread', we infer that Lord Rudra is the highest 'Brahman' in the Universe.

Coded meaning

Loss of consciousness or disturbance in mind (madness) can be controlled by consuming the medicine prepared out of the bark of Dathura, Kutaja, Nudga, the Indigo plant, Krimiphal, Turmeric and Black Pepper.

हिरण्य (Hiranya): धतूर (Dathura) (S,H); Ummath or Ummam (M); Thorn apple (E) ; Datura stramonium (L). बाह्: (Baah:): Bark. सेन (Sena): A group with one main . अन्य (Anya): Other than; different form; besides; moreover. दिशा (Dishaa): Direction; border. पत (Patha): Fall or sink; to occur; दी (Dee): Decay; ruin. वृक्ष् (Vrksh): कुटज (Kutaja) (S), कुर्च (Kurcha)(H), Wrightia antidysenterica (L). हरि (Hari): मुद्रा (Mudga)(S), मुंग (Mung)(H), Cheru payar (M), Phaseolus mungo; Turmeric. केश (Kesha): The Indigo plant; Carpopogon pruriens. पशूनां (Pashoonaam): Cow milk; कृमिफल (Krimiphal) (S); गुळेर (Gular) (H), Atthi (M); Ficus glomerata (L). शष्पिञ्जर (Shashpinjara): Young or sprouting grass; loss of consciousness; दूर्वा (Durva) (S,H), Karuka (M), Cynodon dactylon (L). त्विषिमते (Thvishimathe): Violently agitated. हरि (Hari): Green. केश (Kesha): Hair. पवित (Pavitha): Black pepper. पुष्ट (Pushta): Nourished.

Note: Administration of the above medicine can be done only by a person well versed in Ayurveda.

CURE FOR THE FEVER (JVERA)

19. नमो बभ्लुशाय व्याधिनेऽन्नानां पतये नमो ।
नमो भवस्य हेत्यै जगतां पतये नमो ।
नमो रुद्रायाततताविने क्षेत्राणां पतये नमो ।
नमः सूतायाहन्त्यै वनानां पतये नमः ।।

Na-mo ba-bhloo-shaa-ya vyaa-dhi-ne-nva-nnaa-naam pa-tha-ye na-mo;
Na-mo bha-va-sya he-thyai ja-ga-thaam pa-tha-ye na-mo;
Na-mo Ru-draa-yaa-tha-thaa-vi-ne kshe-thraa-naam pa-tha-ye na-mo;
Na-mo soo-thaa-yaa-han-thai va-naa-naam pa-tha-ye na-ma:

Literary meaning

Salutations to the one whose hair turned out to deep-brown due to dreaded diseases; salutations to the Lord who provides us boiled rice when we are sick. Salutations to my Lord Bhava (Rudra); salutations to the one who is the cause of all creations taking place in this world. Salutations to Lord Rudra, whose bow is drawn to take the life of our enemies; salutations to the Lord of the soil. Prostration to the one who is the charioteer; prostration to the one who is the Lord of the forest.

नमो (Namo): Salutations. बभ्लुशाय (Babhlushaaya): A man with deep-brown hair. व्याधिने (Vyaadhine): Because of the disease. अन्नानां (Annaanaam): Boiled rice, wheat etc. पतये (Pathaye): Lord who provides. नमो (Namo): Salutations.नमो (Namo): Salutations. भव (Bhava): Lord Bhava. भवस्य (Bhavasya): Birth; creations. हेतु (Hethu): Cause; reason. जगतां (Jagathaam): In the world. पतये (Pathaye): Lord who. नमो (Namo): Salutations. नमो (Namo): Salutations. रुद्र (Rudra): Lord Rudra. आततताविने (Aathathaavine): Having ones bow drawn; one whose bow is drawn to take another life. क्षेत्राणां पतये (Kshethraanaam Pathaye): Lord of the soil. नमो (Namo): Salutations. नमो

(Namo): Salutations. सूतायहन्तै (Soothaayahanthai): Charioteer. वनाना (Vanaanaam): Of the forest. पतये (Pathaye): Lord who. नमो (Namo): Salutations.

Note 1: 'व्याधिने (Vyaadhine)' is sounded as 'विव्याधिने (Vivyaadhine)' in TS, probably to convey the meaning of 'महा व्याधि (Mahaa Vyaadhi)' meaning 'severe disease'

Note 2: 'सूतायाहन्त्यै (Soothaayaahanthai)' is 'a charioteer' whose duty is to take his master to the proper destination. He does not kill anybody. Here by praising the Supreme Lord by calling Him as Charioteer, we make a request to Him to lead us to the right path.

Coded meaning

When a person is afflicted with fever, he should drink only 'Kanchi water' (the waters available after boiling the rice or wheat). If the fever prolongs, he should drink the juice made out of the plant called 'Jagatha' If the fever is followed with pain all over the body, apply water all over the body during day time followed with oral application of 'Mustha'.

बभ्लुशाय व्याधिने (Babhlushaaya vyaadhine): Afflicted with fever. अन्नानां पतये (Annaanaam Pathaye): The waters available after boiling the rice or wheat. भवस्य (Bhavasya): Still existing. हेतु (Hethu): Cause; reason. जगतां (Jagathaam): Leaves or flour of the plant called 'Jagatha'. पतये (Pathaye): Juice of the leaves or water of the flour. रुद्रायाततताविने (Rudraayaathathaavine): Causing pain due to fever. क्षेत्राणां पतये (Kshethraanaam Pathaye): Throughout the body. असु (Asu): Water. अहन् (Ahan): During day time. अन्त्यै (Anthai): Immediately followed; it may also mean 'night'. वनानां (Vanaanaam): With मुस्त (Mustha)(S), मोत (Motha)(H), Cyperus rotundus (L). पतये (Pathaye): Application.

Note 3: 'जगतां पतये (Jagathaam Pathaye)' may mean the 'fermented Kanchi water'

Note 4: Probably 'ताविने (Thaavine)' is wrongly sounded for 'तापिने (Thaapine)' meaning 'oppressed by heat'.

Note 5: 'Mustha' is useful in disorders of the stomach and irritation of the bowels. It appears that the disorders of the stomach is the cause of fever followed with pain throughout the body.

CURE FOR THE PAINFUL BOILS IN THE ARMPIT

20. नमो रोहिताय स्थपतये वृक्षाणां पतये नमो ।
नमो भुवन्तये वारिवस्कृतायौषधीनां पतये नमो ।।
नमो मन्त्रिणे वाणिजाय कक्षाणां पतये नमो ।
नमऽउच्चैर्घोषायाक्रन्दयते पत्तीनां पतये नमः ।।

Na-mo rohi-thaa-ya stha-pa-tha-ye vrk-shaa-naam pa-tha-ye na-mo;
Na-mo bhu-van-tha-ye vaa-ri-vas-kr-thaa-yau-sha-dhee-naam pa-tha-ye na-mo;
Na-mo man-thri-ne vaa-ni-jaaya kak-shaa-naam pa-tha-ye na-mo;
Na-ma-nvu-cchair-gho-shaa-yaa-kran-tha-ya-the pa-tthee-naam pa-tha-ye nama.

Literary meaning

Salutations to the crimson coloured Lord, who protects our places; salutations to the Lord who protects our trees. Salutations to the Earth which produced the medicinal herbs; salutations to the Lord who protects the medicinal herbs. Salutations to the Lord who protects the ruling classes; salutations to the Lord who protects the merchant classes. I prostrate before the Lord who produces the roaring sound of victory; prostration to the Lord who protects our soldiers on foot.

नमो(Namo): Salutations. रोहिताय (Rohithaaya): Crimson-coloured. स्थपतये (Sthapathaye): Lord who protects the place. वृक्षाणां पतये (Vrkshaanaam Pathaye): Lord who protects the trees. नमो (Namo): Salutations. नमो (Namo): Salutations. भुवन (Bhuvana): Earth. वारिवस् (Vaarivas): Medicinal herbs. कृत (Krtha): Produced. औषधीनां पतये (Aushadheenaam Pathaye): Lord who protects the medicinal herbs. नमो (Namo): Salutations. नमो (Namo): Salutations. मन्त्रिणे वाणिजाय कक्षाणां पतये (Manthrine Vaanijaaya Kakshaanaam Pathaye): Lord

who protects the ruling and merchant classes. नमो (Namo): Salutations. उच्चैर्घोषा (Ucchairghoshaa): Aloud. आक्रन्द (Aakranda): Roaring. पत्तीनां पतये (Pattheenaam Pathaye): Lord who protects the soldiers on foot.

Coded meaning

Painful boils in the armpit can be cured by emptying the body by evacuations with the help of purgatives like Shatapushpi and applying the decoction prepared by boiling the fluid like froth existing in the Rohithaka tree. Also recite the Mantras.

[It is not clear as to which Mantras are to be recited. I am of the opinion that these four lines may be recited for 11 times daily morning till the boil is subsided].

रोहित (Rohitha): Reddish coloured; कुंकुम (Kunkuma) (S,H), Kunkumam (M), Cyprinus rohitaka or Andersonia rohitaka (L), saffron (E). स्थ (Stha): Existing. पतये (Pathaye): Frothing; boiling. वृक्षाणां (Vrkshaanaam): Of the trees. पतये (Pathaye): Frothing. भुव (Bhuva): Fire (Agni). वारि (Vaari): Water; fluid. वस् (Vas): to drive away. कृता (Krthaa): Prepared. औषधीनां (Aushadheenaam): With medicines. पतये (Pathaye): Fluid. मन्त्रिणे वाणिजाय (Manthrine Vaanijaaya): Recitation of the Mantras. कक्षाणां पतये (Kakshaanaam Pathaye): Painful boils in the armpit, the most concealed part of the human body. उच्चैर (Ucchair): To empty the body by evacuations; to clear the stomach. घोष (Ghosha): कर्कटक श्रिंगि (Karkataka Sringi) or शतपुष्पि (Shathapushpi) (S); Sowa (H), Anthum sowa (L). पत्तीनां पतये (Pattheenaam Pathaye): Purgatives.

Note 1: Oil extracted from the seeds of Shatapushpi is used in flatulence of children. Tea made from boiled seeds are given to the new born children to loosen the bowels.

CURE FOR THE BREAST CONNECTED DISEASES

21. नम: कृत्स्नायतया धावते सत्वनां पतये नमो ।
नम: सहमानाय निव्याधिनऽआव्याधिनीनां पतये नमो ।।
नमो निषङ्गिणे ककुभाय स्तेनानां पतये नमो ।
नमो निचेरवे परिचरायारण्यानां पतये नम: ।।

Na-ma: krth-snaa-ya-tha-yaa dhaa-va-the sa-thva-naam pa-tha-ye na-mo;
Na-ma: sa-ha-maa-naa-ya ni-vyaa-dhi-na-vyaa-dhi-nee-naam pa-tha-ye na-mo;
Na-mo ni-shan-gi-ne ka-ku-bhaa-ya sthe-naa-naam pa-tha-ye na-mo;
Na-mo ni-che-ra-ve pa-ri-cha-raa-yaa-ra-nyaa-naam pa-tha-ye na-ma:

Literary meaning

Prostration to the Lord who is the embodiment of purity and He who covers the entire Universe; salutations to the Lord having the 'Merit of Truth (Sathva Guna*)'. Prostration to the victorious Lord; salutations to the unmanifest Lord** wearing a thousand Brahmanical thread*** around His neck. Salutations to the wielder of excellent swords; salutations to the Lord who destroys the band of thieves. Prostration to the Lord who moves noiselessly in the forest.

नम: (Nama:): Prostration. कृत्सनायतया (Krthsnaayathayaa): Lord who covers the entire Universe. धावते (Dhaavathe): Person with purity. सत्वनां पतये (Sathvanaam Pathaye): Lord having the 'Merit of Truth (Satva Guna)'. नमो (Namo): Salutations. नम: (Nama:): Prostration. सहमानाय (Sahamaanaaya): Victorious Lord. निव्याधिन (Nivyaadhina): Lord who wears a thousand Braahmanical thread around his neck. अव्याधिन (Avyaadhina): The unmanifest पतये (Pathaye): O' Lord. नमो (Namo): Salutations. नमो (Namo): Salutations.

निषङ्गिणे (Nishangine): The wielder of the sword. ककुभाय (Kakubhaaya): Excellent. स्तेनानां पतये (Sthenaanaam Pathaye): One who destroys the band of thieves. नमो (Namo): Salutations. नमो (Namo): Salutations. निचेरवे (Nicherave): Noiseless. परिचराय (Paricharaaya): Moving. आरण्यानां पतये (Aaranyaanaam Pathaye): Lord who moves in the forest. नमः (Nama:): Prostration.

Note 1: First line of this Mantra is normally recited along with the previous Mantra i.e. Mantra no.20 as per TS.

Note 2: The sound 'कुकभाय (Kakubhaaya)' appearing in the third line is sounded before 'निषङ्गिणे (Nishangine)' in TS.

* The highest of the three Merits (Gunas) - the other two being - Thamasic (Indolence) and Rajasic (Restless).

** Person (Purusha) from whom all elementary substances were created.

*** Normally only one Braahmanical thread is worn on the neck. Here the creator of the Mantras say that the Lord wears a thousand Braahmanical thread,- perhaps to indicate that Lord Rudra has either a thousand head or a thousand body and a thousand head.

Coded meaning

Extreme pain in the breast arising out of accumulation of fluids or mass (perhaps cancer of the breast) can be destroyed (cured) first by cleaning the breast with water mixed with herbs (it is not clear as to which herb is to be used for cleaning) and then by making a cavity in the breast with the awl or knife being used by the shoe makers and then by applying the medicines prepared out of (boiling/ mixing) Dandothpala, Salt, Kushtha and Arjuna, which will help to flesh out the mass.

कृत्सन (Krthsna): Water. अनायतया (Anaayathayaa): Herbs. धावते (Dhaavathe): Cleaning. सत्वानां पतये (Sathvaanaam Pathaye): Existing; essence. सहमानाय (Sahamaanaaya): Overcoming. सह (Saha): दण्डोत्पल (Dandothpala) (S). निव्याधिन (Nivyaadhina): कुष्त (Kushtha) (S); क्यू (Keu) (H); Kuravam (T); Costus speciosus (L). अव्याधिन (Avyaadhina): Afflicted with the disease. निषङ्गिणे (Nishangina): Sticking. ककुभाय (Kakubhaaya): अर्जुन (Arjuna)(S); अर्जुन (Arjun)(H);

Vellamaruth or Neermaruth (M), Terminalia Arjuna (L). 'आयस्तेनानां पतये (Aayasthenaam Pathaye): Effected with pain in the breast. निचेरवे (Nicherave): Accumulation of fluids or mass. परिचराय (Paricharaaya): Flowing. आर (Aara): Shoe maker's awl or knife. आरण्यानां (Aaranyaanaam): Cavity. पतये (Pathaye): Mixing or boiling.

Note 3: Usage of shoe maker's knife for making cavity indicates some hidden mysticism. I am of the opinion that the knife, which is made of steel or iron due to continuous rubbing on the leather looses its resting quality. Therefore it was considered safe.

CURE FOR EPILEPSY (APASMAARA)

22. नमो वञ्चते परिवञ्चते स्तायूनां पतये नमो ।
नमो निषङ्गिणऽइषुधिमते तस्कराणां पतये नमो ।।
नमः सृकायिभ्यो जिघाँ्सद्भ्यो मुष्णतां पतये नमो ।
नमोऽसिमद्भ्यो नक्तं चरद्भ्योः विकृन्तानां पतये नमः ।।

Na-mo van-cha-the pa-ri-van-cha-the sthaa-yoo-naam pa-tha-ye na-mo;
Na-mo ni-shan-gi-na-nvi-shu-dhi-ma-the thas-ka-raa-naam pa-tha-ye na-mo;
Na-ma: sr-kaa-yi-bhyo ji-ghaa-gum-sad-bhyo mu-sh-na-thaam pa-tha-ye na-mo;
Na-mo-nva-si-mad-bhyo nak-tham cha-rad-bhya pra-krn-thaa-naam pa-tha-ye na-mo.

Literary meaning

Salutations to the Deceiver, who destroys the deceiver of deceivers; salutations to the Lord who destroys the thieves. Salutations to the one wielding the sword and the one possessing arrows; salutations to the Lord who protects us from the menace of the robbers. Prostration to the one who kill our enemies by aiming an arrow and a trident at enemies; salutations to the Lord who destroys those who steal others wealth and rob others. Salutations to the one who destroys those who are roaming at night furnished with knives and daggers; prostration to the Lord who destroys our enemies by cutting them.

नमो (Namo): Salutations. वञ्चते (Vanchathe): Deceiver. परिवञ्चते (Parivanchathe): Deceiver of deceivers. स्तायूनां पतये (Sthaayoonaam Pathaye): One who destroys the thieves. नमो (Namo): Salutations. नमो (Namo): Salutations. निषङ्गिण (Nishangina): The wielder of the sword. इषुधिमते (Ishudhimathe):

Possessing arrows. तस्कराणां पतये (Thaskaraanaam Pathaye): One who protects us from the thieves. नमो (Namo): Salutations. नमः (Nama:): Prostration. सृकायिभ्यो (Srkaayibhyo): One who aims an arrow or a trident at enemies. जिघागं सद्भ्यो (Jighaagam Sadbhyo): One who desire to kill others. मुष्णतां (Mushnathaam): Stealing and robing. पतये (Pathaye): One who destroys. नमो (Namo): Salutations. नमो (Namo): Salutations. असिमद्भ्यो (Asimadbhyo): One who is furnished with knives and daggers. नक्तं (Naktham): Night. चरद्भ्यो (Charadbhyo): One who is roaming. विकृन्तानां पतये (Vikrnthaanaam Pathaye): Lord who cuts through or rends asunder. नमः (Nama:): Prostration.

Coded meaning

To ward off the disease, the symptoms of which are - continuous issuing of forth, rocking the body by crawling on the floor (which we call as 'EPILEPSY'), follow in order the procedures mentioned below:

1. Sprinkle water all over the body of the patient, when he gets the attack.
2. Insert a used knife in the corner of the mouth.
3. Smell the paste made of the flowers of Pindeethaka and the wood of Thagara.
4. Dazzle the eyes with the hands.
5. Sit upon the patient and shake the hands and feet of the patient.
6. Give Ahimaara to eat at night.

वञ्चते (Vanchathe): Issuing forth. परिवञ्चते (Parivanchathe): Continuous issuing of forth. स्तायूनां पतये (Sthaayoonaam Pathaye): Stopping. निषङ्गिणे (Nishangina): Sprinkling of water. अङ्गिण (Angina): Body; various limbs. इषुधिमते (Ishudhimathe): Crawling on the floor. तस्कराणां पतये (Thaskaraanaam Pathaye): With the fruit of पिंण्डितक (Pindithaka)(S), मुयुन (Muyuna)(H), Vangueria spinosa (L). Also तगर (Thagara)(S,H), Tabernaemontana coronaria (L) - its wood is mainly used. सुकायिम्यो (Srkaayibhyo): In the corner of the mouth. जिघागं (Jighaagam): Consume; eat. सद्भ्यो (Sadbhyo): Seated; made to sit. मुष्णतां (Mushnathaam): Enrapture the eyes; dazzle the eyes. पतये नमः (Pathaye

Nama:): Calming down the froth. असिमद्भ्यो (Asimadbhyo): With the knife. असिमेद (Asimeda): अहिमार (Ahimaara)(S), Fetid mimosa or Vachellia farnesiana (L). नक्तं (Naktham): At night. चरद्भ्यो (Charadbhyo): Water. विकृन्तानां पतये (Vikrnthaanaam Pathaye): Shaking hands and feet. नम: (Nama:): To ward off.

Note 1: The side and edge of the knife should not be so sharp, as otherwise there is possibility of developing a cut either on the tongue or on the side of the mouth.

CURE FOR THE DISEASES OF THE EYES

23. नमऽउष्णीषिणे गिरिचराय कुलुञ्चानां पतये नमो ।
नमऽइषुमद्भ्यो धन्वाविभ्यश्च वो नमो ।।
नमऽआतन्वानेभ्य: प्रतिदधानेभ्यश्च वो नमो ।
नमऽआयच्छद्भ्योऽस्यद्भ्यश्च वो नम: ।।

Na-ma-nvu-sh-nee-shi-ne gi-ri-cha-raa-ya ku-lun-chaa-naam pa-thaye na-mo;
Na-ma-nvi-shu-mad-bhyo dha-nvaa-vi-bhyas-cha vo na-mo;
Na-ma-nvaa-than-vaa-ne-bhya: pra-thi-dha-dhaa-ne-bhyas-cha vo na-mo;
Na-ma-nvaa-ya-cchad-bhyo-nva-syadd-bhyas-cha vo na-ma:

Literary meaning

Salutations to the one wearing a turban; salutations to the Lord who lives in the mountain and plucks His hair. Salutations to the one possessed of arrows; salutations to the one carrying a bow. Salutations to the one stretching out the bow for shooting at the enemies; salutations to the one who fits the arrows in the bow. Salutations to the one who shoots the arrows; salutations to the one who protects us.

नम (Nama): Salutations. उष्णीषिणे (Ushneeshine): One who is wearing a turban. गिरिचराय (Giricharaaya): The one who lives in the mountains. कुलुञ्चानां पतये (Kulunchaanam Pathaye): Lord who plucks out hairs. नमो (Namo): Salutations. नम (Nama): Salutations. इषुमद्भ्यो (Ishumadbhyo): One possessed of arrows. धन्वाविभ्यश्च वो (Dhanvaavibhyascha Vo): One who is carrying or bearing a bow. नमो (Namo): Salutations. नम (Nama): Salutations. आतन्वानेभ्य (Aathanvaanebhya): Stretching out a bow for shooting towards. प्रतिदधानेभ्यश्च वो (Prathidadhaanebhyascha Vo): One who fits arrows in the bow. नमो (Namo): Salutations. नम (Nama): Salutations. आयच्छद्भ्यो (Aayachhadbhyo): Act of protecting. अस्यद्भ्यश्च वो (Asyadbhyascha Vo): One who shoots the arrows. नम: (Nama:): Prostration.

Note 1 : Above Mantra is as per YS. TS. gives a different version as given below:

नम उष्णीषिणे गिरिचराय कुलुञ्चानां पतये नमो ।
नम इषुमद्भ्यो धन्वाविभ्यश्च वो नमो ।।
नम आतन्वानेभ्य प्रतिदधानेभ्यश्च वो नमो ।
नम आयच्छद्भ्यो विसृजद्भ्यश्च वो नमो ।।

Na-ma ush-nee-shi-ne gi-ri-cha-raa-ya ku-lun-chaa-naam
pa-tha-ye na-mo;
Na-ma ishu-mad-bhyo dha-nvaa-vi-bhyas-cha vo na-mo;
Na-ma aa-tha-nvaa-ne-bhya: pra-thi-da-dhaa-ne-bhyas-cha
vo na-mo;
Na-ma aa-ya-cchad-bhyo vi-sr-jad-bhyas-cha vo na-mo.

Coded meaning

Disease of the eyes arising out of heat, which may lead to deterioration in the eye sight (perhaps conjunctivities) can be cured by pouring boiled and cooled rain water into the eyes. In case any deterioration in the eye sight takes place, the eye sight can be restored through the method of treatment by pouring medicines into the nostrils.

उष्णीषिणे (Ushneeshine): By heating or burning; due to heat. गिरिचराय (Giricharaaya): Afflicted with a particular disease in the eyes. कुलुञ्चानां (Kulunchaanaam Pathaye): Deteriorating; falling eye sight. इष् (Ish): Stream out; waters of the sky. मद्भ्यो (Madbhyo): Boiled; drink. धन्वाविभ्यश्च वो (Dhanvaavibhyascha Vo): Allow to flow. आ (Aa): Towards. तन्वानेभ्य (Thanvaanebhya): A part of the body. प्रतिदधानेभ्य (Prathidadhaanebhya): For restoring. आयच्छद्भ्यो (Aayachadbhyo): Protected. अस्यद्भ्यश्च वो (Asyadbhyascha Vo): Method of treatment by pouring medicines into the nostrils.

Note 2: No medicines have been prescribed in these Mantras other than pouring the rain water. It is not clear whether the disease mentioned above will arise during the rainy season only. Otherwise, availability of rain water is not possible always. Perhaps the disease referred to above arises only during the rainy seasson. Or it is also possible that the creator of the Mantras intent to communicate that we should store the rainy water. I am of the opinion that rainy water should be stored before the water touches the Earth.

CURE FOR THE AFFLICTION OF BOILS IN THE FEET.

24. नमो विसृजद्भ्यो विध्यद्भ्यश्च वो नमो ।
नमः स्वपद्भ्यो जाग्रद्भ्यश्च वो नमो ।।
नमः शयानेभ्यऽआसीनेभ्यश्च वो नमो ।
नमस्तिष्ठद्भ्यो धावद्भ्यश्च वो नमो ।।

Na-mo vi-sr-jad-bhyo vi-dhyada-bhyas-cha vo na-mo;
Na-ma sva-pad-bhyo jaa-grad-bhyas-cha vo na-mo;
Na-ma sha-ya-ne-bhya-nva-aa-si-ne-bhyas-cha vo na-mo;
Na-mas-thish-tad-bhyo dhaa-vad-bhyas-cha vo na-mo.

Literary meaning

Salutaitons to the Lord who discharges the arrows on the enemies; salutations to the one who bestows the utmost knowledge on us. Prostration to the one who is seated; salutations to the one who is in awakened state. Prostration to the one who is seated in 'Aasana', who appears to be sleeping while in awakened state. Obeisance to the one who appears running even while standing; salutations to the one who appears standing even while running.

नमो (Namo): Salutations. विसृजद्भ्यो (Visrjadbhyo): Discharging. विद्धयद्भ्यश्च वो (Vidhyaddabhyascha Vo): Learning; knowledge. नमो (Namo): Salutations. नमः (Nama:): Prostration. स्वपद्भ्यो (Swapadbhyo): Seated. जाग्रद्भ्यश्च वो (Jaagrdabhyascha Vo): Awakened state. नमो (Namo): Salutations. नमः (Nama:): Prostration. शयनेभ्य (Shayanebhya): Sleeping. आसीनेभ्यश्च वो (Aaseenebhyascha Vo): Seated in Aasana. नमो (Namo): Salutations. नमस्तिष्ठद्भ्यो (Namasthishtadbhyo): Paying obeisance. धावद्भ्यश्च वो (Dhaavadbhyascha Vo): Appears running even while standing. नमो (Namo): Salutations.

Note 1: In this Mantra, reference is made on Lord Shiva in the form of a man undergoing penance and Rudra in the form of a man dancing to kill his enemies.

Note 2: Above Mantra is as per YS. TS gives a different version as given below:

नमोऽस्यद्भ्यो विध्यद्भ्यश्च वो नमो ।
नम आसिनेभ्य: शयनेभ्यश्च वो नमो ।।
नम: स्वपद्भ्यो जाग्रद्भ्यश्च वो नमो ।
नमस्तिष्ठद्भ्यो धावद्भ्यश्च वो नमो ।।

Na-mo-nva-syad-bhyas-cha vi-dhyad-bhyas-cha vo na-mo;
Na-ma aa-si-ne-bhya: sha-ya-ne-bhyas-cha vo na-mo;
Nama: sva-pad-bhyo jaa-grad-bhyas-cha vo na-mo;
Na-mas-thish-tad-bhyo dhaa-vad-bhyas-cha vo na-mo.

Coded meaning

For getting relief from the affliction of boils in the feet, after evacuating the bowels in the morning, cleanse the feet with the watery portion of the curd. Repeat it in the evening before the sunset. Consume 'Kantakaarika' mixed with the 'watery parts of the curd' just before going to sleep by sitting in the bed.

विसृजद्भ्यो (Visrjadbhyo): Evacuating the bowels. विद्धयद्भ्यश्च वो (Vidhyadbhyascha Vo): Afflicted with boils. स्वपद्भ्यो (Svapadbhyo): In one's own feet. ज (Ja): Caused by; eaten. अगद् (Agad): Free from affliction; antidote. अभ्यश्च वो (Abhyascha Vo): To over power; for getting relief. शयनेभ्य (Shayanebhya): While going to sleep. आसिने (Aasine): By sitting. अभ्यश्च वो (Abhyascha Vo): May be repeated. न (Na): Not. मस्ति (Masthi): The watery part of curd. तिष्ठद्भ्यो (Thishtadbhyo): After sunset. धावद् (Dhaavad): कंठकारिक (Kantakaarika) (S), कठेलि (Kateli)(H), Kantam Kathiri (M), Solanum jacquini or Solanum xanthocarpum (L). अभ्यश्च वो (Abhyascha Vo): Getting relief.

Note 3. Since 'न (Na)' is to be followed by 'तिष्ठभ्यो (Thishtadbhyo)', it would mean 'not after sunset' i.e. 'before sunset'.

Note 4: There is some hidden mysticism by advising that Kantakaarika is to be eaten in a sitting posture.

Note 5: Stem, flowers and fruits of Kantakaarika is normally used in Vascular, watery eruption in the feet (perhaps the disease is called Psoraisis). It's leaves are applied locally to relieve pain.

FOR THE INCREASE IN BEAUTY AND BRIGHTNESS OF THE BODY

25. नमः सभाभ्यः सभापतिभ्यश्च वो नमो ।
नमोऽश्वेभ्योऽश्वपतिभ्यश्च वो नमो ।।
नमऽआव्याधिनीभ्यो विविध्यन्तीभ्यश्च वो नमो ।
नमऽउगणाभ्यस्तृँ॒ हतीभ्यश्च वो नमः ।।

Na-ma: sa-bhaa-bhya sa-bhaa-pa-thi-bhyas-cha vo na-mo;
Na-mo-nva-sve-bhyo-nva-sva-pa-thi-bhyas-cha vo na-mo;
Na-ma-nvaa-vyaa-dhi-nee-bhyo vi-vi-dhyan-thee-bhyas-cha vo na-mo;
Na-ma-nvu-ga-naa-bhyas-thr-gum ha-thee-bhyas-cha vo na-ma:

Literary meaning

Prostration to the one who is seated in the Assembly; salutations to the one who is shouldering the responsibility of the Assembly by proclaiming Himself as the Chief of the Assembly. Salutations to the one who is seated on the horse; salutations to the Chief of riders. Salutations to the unmanifest; salutations to the one having manifold forms. Salutations to the one having unlimited powers. Prostration to the one who has a vast army capable of destroying the enemies.

नमः (Nama:): Prostration. सभाभ्य (Sabhaabhya): One who is seated in the Assembly. सभापतिभ्यश्च वो (Sabhaapathibhyascha Vo): Chief of Assembly. नमो (Namo): Salutations. नमो (Namo): Salutations. अश्वेभ्यो (Ashvebhyo): One who is seated on the horse. अश्वपतिभ्यश्च वो (Ashvapathibhyascha Vo): Chief of riders. नमो (Namo): Salutations. नम (Nama): Salutations. आव्याधिनीभ्यो (Aavyaadhineebhyo): The unmanifest. विविध्यन्तीभ्यश्च वो (Vividhyantheebhyascha Vo): Manifold forms. नमो (Namo): Salutations. नम (Nama): Salutations. उगण (Ugana): Having unlimited powers. हतीभ्यश्च वो (Hatheebhyascha Vo): A stroke or blow with destroying power. नमः (Nama:): Prostration.

Note : Above Mantra is as per YV. TS gives a different version as given below:

नम: सभाभ्य: सभापतिभ्यश्च वो नमो ।
नमो अश्वेभ्योऽश्वपतिभ्यश्च वो नमो ।।
नम अव्याधिनीभ्यो विविध्यन्तीभ्यश्च वो नमो ।
नम उगणाभ्यस्तृँ हतीभ्यश्च वो नम: ।।

Na-ma: sa-bhaa-bhya: sa-bhaa-pa-thi-bhyas-cha vo na-mo;
Na-mo asve-bhyo-nva-sva-pa-thi-bhyas-cha vo na-mo;
Na-ma avyaa-dhi-nee-bhyo vivi-dhyan-thi-bhyas-cha vo na-mo;
Na-ma u-ga-naa-bhyas-thr-gum ha-thee-bhyas-cha vo na-mo.

Coded meaning

For the increase in the beauty and brightness of the body and particularly of the face, apply the paste made by grinding the roots of the female plants of Asvattha and Parisha with the help of a woolen cloth.

सभाभ्य (Sabhaabhya): For the increase of the beauty and brightness of the body. सभापतिभ्यश्च वो (Sabhaapathibhyascha Vo): With the roots of the tree. अश्वेभ्यो (Asvebhyo): अश्वथ (Asvattha)(S), पिपल (Pipal)(H), Arayaal (M), Ficus Religiosa (L). अश्वपति (Asvapathi): परिष (Parisha)(S), परस पिपल (Paras pipal)(H), Kallal (M), Thesposia populnea (L). इभ्यश्च वो (Ebhyascha Vo): Female plant. अव्याधिनीभ्यो (Avyaadhineebhyo): Laying the foundation on the face with woolen cloth. विविध्यन्तीभ्यश्च वो (Vividhyantheebhyascha Vo): Several times. उगण (Ugana): Extented parts. इतिभ्यश्च वो (Ethibhyascha Vo): Grinded together.

Note 1: 'सभापति (Sabhaapathi)' is a tricky sound. 'सभा (Sabhaa)' means the branches of a tree and 'पति (Pathi)' means the root on which the tree stands. Literary meaning of 'सभापति (Sabhaapathi)' is the 'Chief of Assembly'. The assembly enjoys the power as long as its Chief is in position. Likewise the branches of a tree enjoys its existence as long as their root is in tact.

Note 2: Roots of Asvattha and Parisha are applied externally to scabies, psoraisis and other diseases. It is also used as tonic. Fruits and roots are also used for this purpose.

USEFULNESS OF MILK AND ITS ALLIED PRODUCTS

26. नमो गणेभ्यो गणपतिभ्यश्च वो नमो ।
नमो व्रातेभ्यो व्रातपतिभ्यश्च वो नमो ।।
नमो गृत्सेभ्यो गृत्सपतिभ्यश्च वो नमो ।
नमो विरुपेभ्यो विश्वरुपेभ्यश्च वो नम: ।।

Na-mo Ga-ne-bhyo Ga-na-pa-thi-bhyas-cha vo na-mo;
Na-mo vraa-the-bhyo vraa-tha-pa-thi-bhyas-cha vo na-mo;
Na-mo grth-se-bhyo grth-sa-pa-thi-bhyas-cha vo na-mo;
Na-mo vi-roo-pe-bhyo vi-sva-roo-pe-bhyas-cha vo na-ma:

Literary meaning

Salutations to Your Ganaas (troops); salutations to the one who is the Chief of Ganas. Salutations to Your Assembly; salutations to the one who is the Head of Assembly. Salutations to the Sharpers; salutations to the one who is the Chief of Sharpers. Salutations to the one who is the head of the deformed persons; prostration to the one who has the head of various celestial forms.

नमो (Namo): Salutations. गणेभ्यो (Ganebhyo): To your Ganaas (Troops). गणपतिभ्यश्च वो (Ganapathibhyascha Vo): To the Chief of Ganaas. नमो (Namo): Salutations. नमो (Namo): Salutations. व्रातेभ्यो (Vraathebhyo): To the Assembly. व्रातपतिभ्यश्च वो (Vraathapathibhyascha Vo): To the Head of Assembly. नमो (Namo): Salutations. नमो (Namo): Salutations. गृत्सेभ्यो (Grthsebhyo): - To the Sharpers. गृत्सपतिभ्यश्च वो (Grthsapathibhyascha Vo): To the Chief of Sharpers. नमो (Namo): Salutations. नमो (Namo): Salutations. विरुपेभ्यो (Virupebhyo): To the Head of the deformed persons. विश्वरुपेभ्यश्च वो (Vishvaroopebhyascha Vo): To the Head of the person having various forms or celestial forms. नम: (Nama:): Prostration.

Note : Above Mantra is as per YS. TS gives a different version as given below:

नमो गृत्सेभ्यो गृत्सपतिभ्यश्च वो नमो ।
नमो व्रातेभ्यो व्रातपतिभ्यश्च वो नमो ।।
नमो गणेभ्यो गणपतिभ्यश्च वो नमो ।
नमो विरुपेभ्यो विश्वरुपेभ्यश्च वो नमो ।।

Na-mo grth-se-bhyo grth-sa-pa-thi-bhyas-cha vo na-mo;
Na-mo vraa-the-bhyo vraa-tha-pa-thi-bhyas-cha vo na-mo;
Na-mo Ga-ne-bhyo Ga-na-pa-thi-bhyas-cha vo na-mo;
Na-mo vi-roo-pe-bhyo vi-sva-roo-pe-bhyas-cha vo na-mo.

Coded meaning

After taking into account the condition of the body, one should consume Milk and its allied preparations like hot Milk, Cream, Ghee, Buttermilk and Curd (for leading a healthy life).

गणेभ्यो (Ganebhyo): Taking into account; milk. गणपतिभ्यश्च वो (Ganapathibhyascha Vo): Conditions of the body; series of items made out of milk. व्रातेभ्यो (Vraathebhyo): Drinking hot milk. व्रातपतिभ्यश्च वो (Vraathapathibhyascha Vo): Eating the cream of the milk. गृत्सेभ्यो (Grthsebhyo): Eating butter. गृत्सपतिभ्यश्च वो (Grthsapathibhyascha Vo): Eating ghee (clarified butter). विरुपेभ्यो (Viroopebhyo): Drinking butter milk (left over water portion of the curd after churning the butter). विश्वरुपेभ्यश्च वो (Visvaroopebhyascha Vo): Eating curd.

FOR THE INCREASE OF VIGOUR AND VITALITY OF THE BODY AND MIND OF THE CHILDREN

27. नमः सेनाभ्यः सेनानिभ्यश्च वो नमो ।
नमो रथिभ्योऽअरथेभ्यश्च वो नमो ।।
नमः क्षतृभ्यः संग्रहीतृभ्यश्च वो नमो ।
नमो महद्भ्योऽअर्भकेभ्यश्च वो नमः ।।

Na-ma se-naa-bhya se-naa-ni-bhyas-cha vo na-mo;
Na-mo ra-thi-bhyo-nva-ra-the-bhyas-cha vo na-mo;
Na-ma: ksha-thr-bhya sam-gra-hee-thr-bhyas-cha vo na-mo.
Na-mo ma-had-bhyo-nvar-bha-ke-bhyas-cha vo na-mo.

Literary meaning

Prostration to the army; salutations to the Chief of Army. Salutations to the one who is the Charioteer; salutations to the one who has no chariot. Salutations to the one who is the head of the Door-keepers (Lord Ganesha); salutations to the one who wins over the enemies. Salutations to the one who is great in all respects; prostration to the one who is young and childish.

नमः (Nama:): Prostration. सेनाभ्य (Senaabhya): To the army. सेनानिभ्यश्च वो (Senaanibhyascha Vo) : To the Chief of army. नमो (Namo): Salutations. नमो (Namo): Salutations. रथिभ्यो (Rathibhyo): To the Charioteer. अरथेभ्यश्च वो (Arathebhyascha Vo): To the one having no Chariot. नमो (Namo): Salutations. नमः (Nama:): Prostration. क्षतृभ्यः (Kshathrbhya): To the Head of the door-keeper. संग्रहीतृभ्यश्च वो (Samgraheethrbhyascha Vo): To the one who wins. नमो (Namo): Salutations. नमो (Namo): Salutations. महद्भ्यो (Mahadbhyo): To the one who is great in all respects. अर्भकेभ्यश्च वो (Arbhakebhyascha Vo): To the one who is young and childish. नमः (Nama:): Prostration.

Note : Above Mantra is as per YV. TS gives a different version as given below:

नमो महद्भ्यः क्षुल्लकेभ्यश्च वो नमो ।
नमो रथिभ्यो रथेभ्यश्च वो नमो ।।
नमो रथेभ्यो रथपतिभ्यश्च वो नमो ।
नमः सेनाभ्यः सेनानिभ्यश्च वो नमो ।।

Na-mo ma-had-bhya: kshu-lla-ke-bhyas-cha vo na-mo;
Na-mo ra-thi-bhyo-nva-ra-the-bhyas-cha vo na-mo;
Na-mo ra-the-bhyo ra-tha-pa-thi-bhyas-cha vo na-mo;
Na-ma: se-naa-bhya: se-naa-ni-bhyas-cha vo na-mo.

Coded meaning

Consumption of the fruit of Vethara and Parusha, after removing the seeds mixed in Cow Milk will increase vigour and vitality of the body and mind of the children.

सेनाभ्य (Senaabhya): For the sake of the body. सेनाभ्यश्च वो (Senaabhyascha Vo): For the sake of mind. रथिभ्यो (Rathibhyo): With वेतर (Vethara) (S), चाच्छिबेत् (Chaachibet) (H), Perambu (T), Calamus rotang (L) and परुष (Parusha) (S), फल्स (Phalsa)(H), Palisa (T), Grewia asiatica (L). अरथेभ्यश्च वो (Arathebhyascha Vo): Having no seeds or without seeds. क्षत्रुभ्य (Kshathrubhya): Consume; eat. संग्रहीतृभ्यश्च वो (Sangraheethrbhyascha Vo): To be taken as a remedy against any disease. महद्भ्यो (Mahadbhyo): With the cow milk. अर्भकेभ्यश्च वो (Arbhakebhyascha Vo): For the children.

CURE FOR EPILEPSY

28. नमस्तक्षभ्यो रथकारेभ्यश्च वो नमो ।
नम: कुलालेभ्य: कर्मारिभ्यश्च वो नमो ।।
नमो निषादेभ्य: पुञ्जिष्ठेभ्यश्च वो नमो ।
नम: श्वनिभ्यो मृगयुभ्यश्च वो नम: ।।

Na-mas-thak-sha-bhyo ra-tha-kaa-re-bhyas-cha vo na-mo;
Na-ma: ku-laa-le-bhya kar-maa-re-bhays-cha vo na-mo;
Na-mo ni-shaa-de-bhya pun-ji-sh-te-bhyas-cha vo na-mo;
Na-ma: sva-ni-bhyo mr-ga-yu-bhyas-cha vo na-ma:

Literary meaning

Salutations with folded hands to the wearer of the Rudraaksha beads; salutations to the Chariot maker. Prostration to the Potter; salutations to the Blacksmith. Salutations to the Fisherman; salutations to the Bird Catcher. Prostration to the Horseman; prostration to the Hunter of Animals.

नम (Nama): Salutations. हस्त (Hastha): With folded hands. अक्षभ्यो (Akshabhyo): Wearer of Rudraaksha Beads (Eleocarpus Granitrus). रथकारेभ्यश्च वो (Rathakaarebhyascha Vo): Chariot maker. नमो (Namo): Salutations. नम: (Nama:): Prostration. कुलालेभ्य: (Kulaalebhya): A potter. कमरिभ्यश्च वो (Karmaarebhyascha Vo): A blacksmith. नमो (Namo): Salutations. नमो (Namo): Salutations. निषादेभ्य (Nishaadebhya): Fisherman. पुजिष्ठेभ्यश्च वो (Punjisthebhyascha Vo): A bird catcher. नम: (Nama:): Prostration. अश्विनिभ्यो (Ashivinibhyo): A horseman. मृगयुभ्यश्च वो (Mrgayubhyascha Vo): A hunter. नम: (Nma:): Prostration.

Note 1: The last line can also be interpretted as 'Prostration to the one born in the Asvini Nakshatra (Constellation Asvini)', which is the first Nakshatra in the Universe; prostration to the one born in Mrga Yoni (born through the vagina of animal).

Coded meaning

A person afflicted with a disease, whereby he shows inhuman behaviour, cause of which is accumulation of some unknown substance in the nerve, which we call 'Epilepsy' can be cured by wearing a rosary of Rudraaksha beads in the hands and by consuming the fruits of Maashaparni and Karmal.

हस्त (Hastha): In the hands. अक्षभ्यो (Akshabhyo): With the Rudraaksha Beads. रथकारेभ्यश्च वो (Rathakaarabhyascha Vo): Mala (Rosary). कुलालेभ्य - (Kulaalebhya): माषपर्णि (Maashaparni) or कुलत्त (Kulattha) (S), मषोणि (Mashoni) (H), Glycine labialis or Teramnus labiolis (L). कमरिभ्यश्च वो (Karmaarebhyascha Vo): करमल (Karmal) (H), Tamaratai (T), Averrhoa carambola (L). निषादेभ्य (Nishaadebhya): Afflicted with. पुञ्जिष्ठेभ्यश्च वो (Punjishtebhyascha Vo): Accumulation of unknown substance in the nerve. अश्वनीभ्यो (Asvaneebhyo): The two (mentioned above). मृगयुभ्यश्च वो (Mrgayubhyascha Vo): Inhuman behaviour. नमः (Nama:): To ward off.

Note 2: Above method can also be tried in the case of Catarrhs and Haemoptysis. Perhaps the juice obtained from the fruits can be applied in the eyes.

Note 3: 'Maashaparni' is generally used in the nerve diseases, paralysis and rheumatism.

CURE FOR INFERTILITY

29. नम: श्वभ्य: श्वपतिभ्यश्च वो नमो ।
नमो भवाय च रूद्राय च ।
नम: शर्वाय च पशुपतये च ।
नमो नीलग्रीवाय च शितिकण्ठाय च ।.।

Na-ma: shva-bhya: shva-pa-thi-bhyas-cha vo na-mo;
Na-mo bha-vaa-ya cha Ru-draa-ya cha;
Na-ma: shar-vaa-ya cha pa-shu-pa-tha-ye cha;
Na-mo nee-la-gree-vaa-ya cha shi-thi-kan-taa-ya cha.

Literary meaning

Prostration to the dogs (here dogs mean the most dependable assistants); salutations to the Lord of dogs. Salutations to the wife of Bhava and to Lord Rudra; and prostration to Lord Rudra-Shiva who is also the Lord of animals; and salutations to the Lord who is blue necked and whose colour of the body is having the colour resembling to that of a peacock.

नम: (Nama:): Prostration. श्वभ्य (Shvabhya): A dog. श्वपतिभ्यश्च वो (Shvapathibhyascha Vo): Lord of the dogs. नमो (Namo): Salutations. नमो (Namo): Salutations. भवाय (Bhavaaya): Wife of Bhava i.e. Paarvathi. च (Cha): And. रूद्राय (Rudraaya): Lord Rudra. च (Cha): And. शर्वाय (Sharvaaya): Rudra-Shiva. च (Cha): And. पशुपतये (Pashupathaye): Lord of animals. च (Cha): And. नीलग्रीवाय (Neelagreevaaya): Blue-necked. च (Cha): And. शितिकण्ठाय (Shithikantaaya): Colour resembling to that of a peacock. च (Cha): And.

Note 1 : These Mantras actually convey the message that we must look after the dogs and milchy cattles. Dogs are the most trusted animals who protect his master and milchy cattles provide the most nutritious food 'milk'.

Coded meaning

Infertility can be cured by consuming the medicine prepared out of the root of Orange tree, the root of Bhavya tree, the root of Udumbara tree, the root of Neela tree, the root of Punarnava tree, the root of Bhojpathra tree and Turmeric, grinded together and boiled in cow milk in the earthernware vessel.

श्वभ्य (Shvabhya): Orange tree. श्वभ्यपतिभ्यश्च वो (Shvabhyapathibhyascha Vo): Root of the Orange tree. भवाय (Bhavaaya): Originated; fertility; the fruit of भव्य (Bhavya) (S), चल्त (Chalta)(H), Uva (T), Dillenia speciosa or Indica (L). रूद्राय (Rudraaya): In the fire; boiled. शर्वाय (Sharvaaya): In the earthernware vessel; Turmeric. पशुपतये (Pashupathaye): Cow or goat milk (usually it is cow milk); उदुंबर (Udumbara)(S), गुलर (Gular) (H), Atthi (M), Ficus glomerata (L). नील (Neela): शरभि (Sharabhi) or नील (Neela)(S), नील (Neel) (H), Neela Amari (M), Indigofera tinctoria (L); And पुनर्णव (Punarnava)(S), सन्त (Sant)(H), Thazhu Thaamara (M), Boerhavia diffusa (L). ग्रीवाय (Greevaaya): Hanging from. शिति (Shithi): Bhoj (birch) tree. कण्ठाय (Kantaaya): Hanging from the branches.

Note 2: 'ग्रीवाय (Greevaaya)' means 'hanging from' which may mean the root like particle hanging from the trees and not the root lying underground. Therefore, whichever tree mentioned above has the root like particle hanging from its branches, such portion may be used. In the case of other trees, the roots lying underground may be used.

CURE FOR SKIN DISEASES (PERHAPS LEUCODERMA)

30. नमः कपर्दिने च व्युप्तकेशाय च ।
नमः सहस्राक्षाय च शतधन्वने च ।
नमो गिरिशयाय च शिपिविष्टाय च ।
नमो मीढुष्टमाय चेषुमते च ।।

Na-ma: ka-par-dine cha vyup-tha-ke-shaa-ya cha;
Na-ma: sa-ha-sraak-shaa-ya cha sha-tha-dha-nva-ne cha;
Na-mo gi-ri-sha-yaa-ya cha shi-pi-vish-taa-ya cha;
Na-mo mee-dush-ta-maa-ya che-shu-ma-the cha.

Literary meaning

Prostration to the one wearing braided and knotted hair and the one who has a dishevelled hair; and prostration to the one who has a thousand eyes and a hundred bows; and salutations to the one having a wife, who is the daughter of the Mountain Lord Himavath and who appears both as Rudra and Vishnu; and salutations to the one who is the most beautiful and the powerful.

नमः (Nama:): Prostration. कपर्दिने (Kapardine): Wearing braided and knotted hair. च (Cha): And. व्युप्तकेशाय (Vyupthakeshaaya): One who is having dishevelled hair. च (Cha): And. नमः (Nama:): Prostration. सहस्राक्षाय (Sahasraakshaaya): Thousand eyed. च (Cha): And. शतधन्वने (Shathadhanvane): Having a hundred bows. च (Cha): And. गिरिशयाय (Girishayaaya): Daughter of the Himavath, the Mountain Lord. च (Cha): And. शिपिविष्टाय (Shipivishtaaya): Pervaded by rays (applied to Rudra-Shiva and Vishnu). च (Cha): And. नमो (Namo): Salutations. मीढुष्टमाय (Meedushtamaaya): Most beautiful. चेपुमते (Cheshumathe): Powerful. च (Cha): And.

Note 1: The sounds 'गिरिशयाय (Girishayaaya)' and 'शिपिविष्टाय (Shipivishtaaya)' convey the message that Rudra and Vishnu are one and the same. Moreover, it also reveals that praise of Vishnu is also necessary if our prayer is to be heard in full.

Note 2: There is no sound like 'चेषु (Cheshu)' in Samskrtham. It should be 'Chezhu (ചേഴു)' meaning 'all powerful'. Modern Samskrtham written in Devanaagari Script has no equivalent 'Lipi- alphabet' for 'zhu (ഴു)'.

Coded meaning

Affliction of the skin where the colour of the skin becomes white (perhaps Leucoderma) can be cured by wearing a rosary consisting of a hundred cowrie shell and a rosary consisting of a thousand Rudraaksha Beads and by consuming Durlabha and white Sapthaparna.

Another coded meaning

Affliction of the skin where the colour of the skin becomes white (probably Leucoderma) can be cured by smearing the paste prepared by heating the dishevelled cowrie shell (Shankh Bhasmam) and consuming Durlabha and white Sapthaparna as also by wearing a rosay consisting of a thousand Rudraaksha Beads.

कपर्दिने (Kapardine): Shankha Bhasmam (Ashes of Cowrie shell). व्युप्तकेशाय (Vyupthakeshaaya): After removing the cover. सहस्राक्षाय (Sahasraakshaaya): A rosary consisting of a thousand Rudraakasha Beads. शत (Shatha): A hundred. धन्वने (Dhanvane): दुर्लभ (Durlabha)(S), जवस (Jawasa)(H), Kharbuz (Persian), Alhagi maurorum (L). गिरिशाय (Girishaaya): Consuming. शिपिविष्टाय (Shipivishtaaya): Afflicted with skin diseases. मीढुष्टमाय (Meedushtamaaya): Having camphor like colour; white coloured (perhaps Leucoderma). चेषुमते (Cheshumathe): सप्तपर्ण (Sapthaparna)(S), चत्तियं (Chathiyam)(H), Eazhilampaala (M), Alstonia scholaris(L).

Note 4: Since 'व्युप्तकेश (Vyupthakesa)' is a synonym of Lord Rudra in the form of Agni, the indication is to heat the cowrie shell.

Note 5: Formulation according to me is:
Juice of Durlabha leaves - 20 leaves.
Outer cover of the wood of Sapthaparna - 200 grams.
boiled in 2 ltrs. of water reduced to 500 ml.

Note 6: Juice of leaves of Sapthaparna also may be tried and the number of leaves to be used is 20.

CURE FOR SEXUAL WEAKNESS

31. नमो ह्रस्वाय च वामनाय च ।
नमो बृहते च वर्षीयसे च ।
नमो वृद्धाय च सवृधे च ।
नमोऽग्र्याय च प्रथमाय च ।।

Na-mo hr-svaa-ya cha vaa-ma-naa-ya cha;
Na-mo br-ha-the cha var-shee-ya-se cha;
Na-mo vr-ddhaa-ya cha sa-vr-dhe cha;
Na-mo-nvu-gryaa-ya cha pra-tha-maa-ya cha.

Literary meaning

Salutations to the little and dwarfish one; and salutations to the one who has a gigantic form and who is ageless; and salutations to the one who is aged and who is ever growing; and salutations to the one who is the first 'आदि (Aadi)' and who existed even before the creation of the world.

नमो (Namo): Salutations. ह्रस्वाय (Hrsvaaya): Little. वामनाय (Vaamanaya): Dwarfish. च (Cha): And. नमो (Namo): Salutations. बृहते (Brhathe): Gigantic. वर्षीयसे (Varsheeyase): Ageless. च (Cha): And. नमो (Namo): Salutations. वृद्धाय (Vrddhaaya): Aged. सवृधे (Savrdhe): Growing. च (Cha): And. नमो (Namo): Salutations. उग्रयाय (Ugryaaya): First born. च (Cha): And. प्रथमाय (Pratthamaaya): Primary; the one that is first. च (Cha): And.

Coded meaning

To become sexually excited, both man and woman should first consume the mixture of Ankola, Samudrapalaka, Mudgaparni and the root of Visha tree during the rainy season and then go for the sexual intercourse.

हृस्वाय (Hrsvaaya): To become sexually excited. वामनाय (Vaamanaaya): अंकोल (Ankola)(S), अंगोल (Angol)(H), Ankolam (M), Alangium hexapetalum (L). बृहते (Brhathe): Strengthened. वर्षीयसे (Varsheeyase): During the rainy season. वृद्धाय (Vrdhaaya): समुद्रपलक (Samudrapalaka) (S), समन्दर कपट (Samandarkapat)(H), Samudra-pala (M), Argyreia speciosa or Argentes(L). सवृधो (Savrdhe): Having sexual intercourse together. उग्र्याय (Ugryaaya): विष (Visha)(S), बिष (Bish)(H), Aconitum forex (L). प्रथमाय (Prathamaaya): Firstly.

CURE FOR THE REMOVAL OF BODY PAIN DUE TO FOOD ABUSE

32. नमऽआशवे चाजिराय च ।
नम: शीघ्र्याय च शीभ्याय च ।
नमऽऊर्म्याय चावस्वन्याय च ।
नमो नादेयाय च द्वीप्याय च ।।

Na-ma-nvaa-sha-ve chaa-ji-raa-ya cha;
Na-ma: shee-ghryaa-ya cha shee-bhyaa-ya cha;
Na-ma-nvoor-myaa-ya cha chaa-va-sva-nyaa-ya cha;
Na-mo naa-de-yaa-ya cha dvee-pyaa-ya cha.

Literary meaning

Salutations to the one who moves faster than the wind and who pervades everywhere; and prostration to the one who is the fastest in moving; and salutations to the one dwelling in the forest during night; and salutations to the one who makes roaring sound and moves faster than the sound and light;

नम (Nama): Salutations. आशवे (Aashave): Quickly; rapidly. च (Cha): And. आजिराय (Aajiraaya): To be egile or quick. च (Cha): And. शीघ्रयाय (Sheeghryaaya): Speedily. च (Cha): And. शीभ्याय (Sheebhyaaya): Moving quickly. ऊर्म्याय (Oormyaaya): During night. आवस् (Aavas): Dwell; to abide; inhabit. वन्याय (Vanyaaya): In the forest. नादेयाय (Naadeyaaya): By making roaring sound. च (cha): And. द्वीप्याय (Dveepyaaya): Light. च (Cha): And.

Note 1: First line should have been 'नमऽआशवेऽजिराय च (Namanvaashavenvajiraaya cha) as there is no sound called 'चाजिराय (Chaajiraaya)' in Samskrtham. All the vedic texts adopted the word 'आजिराय (Aajiraaya)' while giving the meaning, though 'चाजिराय (Chaajiraaya)' is used while writing the Mantras. The reason is not known. Perhaps the dilution took place during the transition period.

Note 2: Third line should have been ‘नमऽऊर्म्यायऽवस्वन्याय च (Namanvoormyaayanvaava sanyaaya Cha)’ as there is no sound called ‘चावस्वन्याय (Chaavasvanyaaya)’ in Samskrtham. Also when we look at the meanings of the preceeding and succeeding sounds, 'आवस् वन्याय (Aavas Vanyaaya)’ seems to be correct.

Coded meaning

Waves of pain dwelling in the body due to food abuse can be cured by consuming the mixture prepared by boiling Kasha, Ajowan, Rock,salt root of Ushira and the seeds of Vithunna.

आशवे (Aashave): Food eating. आजिराय (Aajiraaya): Abuse. शीघ्र्याय (Sheeghryaaya): उषिर (Ushira) (S), खस (Khas)(H), Vettiver (M), Andropogen muricatus (L). शीभ्याय (Sheebhyaaya): For boasting. ऊर्म्याय (Oormyaaya): Waves of pain in the body. आवस्वन्याय (Aavasvanyaaya): Dwelling in the body. नादेयाय (Naadeyaaya): कष (Kasha)(S), कंस (Kans)(H), Nannara (M), Saccharum spontaneum or calamus (L); Rock salt. द्वीप्याय (Dweepyaaya): अजोवन (Ajowan)(S,H), Ptychotis ajowan(L); and वितुन्न (Vithunna)(S), Safed Murgha (H), Celosia cristata (L).

PURIFICATION OF THE INTESTINE

33. नमो ज्येष्ठाय च कनिष्ठाय च ।
नमः पूर्वजाय चापरजाय च ।
नमो मध्यमाय चापगल्भाय च ।
नमो जघन्याय च बुध्न्याय च ।।

Na-mo jye-sh-taa-ya cha ka-nish-taa-ya cha;
Na-ma: poor-va-jaa-ya chaa-pa-ra-jaa-ya cha;
Na-mo ma-dhya-maa-ya chaa-pa-gal-bhaa-ya cha;
Na-mo ja-gha-nyaa-ya cha bu-dha-nyaa-ya cha.

Literary meaning

Salutations to the one who is the eldest and the youngest; and salutations to the one who is the first born and the one who has nothing beyond or after Him; and salutations to the one who is born in the middle and who is perplexed; and salutations to the one who is born in the last and the one who is intelligent and awakened.

नमो (Namo): Salutation. ज्येष्ठाय (Jyeshtaaya): One who is the eldest. च (Cha): And. कनिष्ठाय (Kanistaaya): One who is the youngest. च (Cha): And. नमः (Nama:): Prostration. पूर्वजाय (Poorvajaaya): One who is born first. आपरजाय (Aaparajaaya): Who have nothing beyond or after. च (Cha): And. नमो (Namo): Salutations. मध्यमाय (Madhyamaaya): One who is born in the middle. आपगल्भाय (Aapagalbhaaya): One who is perplexed. च (Cha): And. नमो (Namo): Salutations. जघन्याय (Jaghanyaaya): One who is born in the last. च (Cha): And. बुध्न्याय (Budhanyaaya): One who is intelligent and awakened. च (Cha): And.

Note 1: While praising Lord Rudra as the oldest and the youngest, this Mantra reminds us that we should respect the persons who are older than us and love those who are younger to us. 'Poorvajaaya' means our ancestors. Here, we are being asked not to forget our ancestors and stress the need of observing "Sraadha" ceremony in remembrance and in satisfaction of our ancestors. Further stress is given to respect the learneds and the ruler.

Note 2: We are being remided by the Lord that it is a curse to be born in the middle. The one born in the middle has to fear the one who is elder to him and at the same time look after the one who is younger to him. He has also to keep link between the elder and the younger. In such a situation, it is quite natural that one will become perplexed.

Coded meaning

The most excellent, pre-eminent and the eldest part of our body, which originates from the top of our body (mouth) and runs upto the lowest part of our body (anus) and stretched from East upto the West (right to left) of our body and located in the middle of our body and filled with water, which helps the body to distil the food articles, has to be cleansed with those medicines mentioned in the previous Mantra i.e. Mantra No.32.

[THIS PART OF OUR BODY IS CALLED 'THE INTESTINE']

ज्येष्ठाय (Jyeshtaaya): What is most excellent; the eldest. क (Ka): The body. निष्ठाय (Nishtaaya): Lowest; culminating point. पूर्वजाय (Poorvajaaya): Located in the East; born or produced before. आपरजाय (Aaparajaaya): Filled with water. मध्यमाय (Madhyamaaya): Located in the middle of the body. आपगल्भाय (Aapagalbhaaya): Which helps to distil. जघन्याय (Jaghanyaaya): Located at the hinder part (hips). बुध्न्याय (Budhanyaaya): To wake up; to recover consciousness i.e. purified.

Note 3: I completed the decoding of the Namakam, which is actually the Mantras from the Sixteenth Chapter of Yajurveda, today the 22nd May 1997 at 10.33 PM (Thursday) which is observed as Buddha Poornima Day.

This Mantra i.e. Mantra No.33 was the most difficult Mantra to be decoded. Though this Mantra is in the middle of the sixty seven Mantras (actually there are only sixty six Mantras, one Mantra is borrowed from TS), I could not decode it and it was left to be completed last. The decoding was completed with the help of my daughter who gave me the idea that the reference is about the 'intestine'. The first preacher has used such a riddle which virtually put me in tears. So this Mantra becomes the last Mantra amongst the decoded Mantras of Namakam or the sixteenth Chapter of Yajur Veda.

CARE AND CURE FOR THE FEVER

34. नम: सोभ्याय च प्रतिसर्य्याय च ।
नमो याम्याय च क्षेम्याय च ।
नम: श्लोक्याय चावसान्याय च ।
नम उर्वर्याय च खल्याय च ।।

Na-ma: so-bhyaa-ya cha pra-thi-sa-ryaa-ya cha;
Na-mo yaa-myaa-ya cha kshe-myaa-ya cha;
Na-ma: shlo-kyaa-ya chaa-va-sa-nyaa-ya cha;
Na-ma-nvoor-va-ryaa-ya cha kha-lyaa-ya cha.

Literary meaning

Prostration to the one who lives in the city of Gandharvas and who moves freely in the city of Gandharvas; and salutations to the one who moves in the Southern direction and the one who gives peace and tranquility; and prostration to the one who knows the sacred Vedic Mantras till the end of the verse; and salutations to the one who is in the fertile soil as also in the threshing floor.

नम: (Nama:): Prostration. सोभ्याय (Sobhyaaya): One who lives in the city of Gandharvas. च (Cha): And. प्रतिसर्य्याय (Prathisaryaaya): who moves freely. च (Cha): And. नमो (Namo): Salutations. याम्याय (Yaamyaaya): One who moves in the Southern direction; Lord of Southern quarters. क्षेम्याय (Kshemyaaya): One who gives peace and tranquility. च (Cha): And. श्लोक्याय (Shlokyaaya): One who knows the Vedic Mantras. अवसान्याय (Aavasaanyaaya): Till the end of the line of a verse or the line of a verse itself. च (Cha): And. नम (Nama): Salutations. उर्वर्याय (Oorvaryaaya): One who belongs to the fertile soil. च (Cha): And. खल्याय (Khalyaaya): One who is in the threshing floor. च (Cha): And.

Coded meaning

For alleviating the fever, a person afflicted with the fever should as far as possible, depending upon the intensity of the fever, remain inside the house and take rest and consume only butter milk boiled with acid vegetables and spices.

सोभ्याय (Sobhyaaya): For alleviating; for destroying. प्रतिसर्य्याय (Prathisaryaaya): Depending upon. याम्याय (Yaamyaaya): Who is afflicted with a kind of fever. क्षेम्याय (Kshemyaaya): By resting. श्लोक्याय (Shlokyaaya): By having a good sleep. अवसान्याय (Aavasaanyaaya): Remaining in the house; not going outside the house. उर्वर्याय (Oorvaryaaya): By boiling. खल्याय (Khalyaaya): Consuming butter milk boiled with acid vegetables and spices.

CURE FOR THE REMOVAL OF PAINFUL BOILS IN THE ARMPIT AND THE REVERBERATING SOUND APPEARING IN THE EAR

35. नमो वन्याय च कक्ष्याय च ।
नम: श्रवाय च प्रतिश्रवाय च ।
नमऽआशुषेणाय चाशुरथाय च ।
नम: शूराय चावभेदिने च ।।

Na-mo va-nyaa-ya cha kak-shyaa-ya cha;
Na-ma: sra-vaa-ya cha pra-thi-sra-vaa-ya cha;
Na-ma-nvaa-shu-she-naa-ya cha chaa-shu-ra-tthaa-ya cha;
Na-ma: shoo-raa-ya chaa-va-bhe-di-ne cha.

Literary meaning

Salutations to the one who lives in the forest as well as in the cottages; and prostration to the one who listens to us and guides us (another meaning is 'one' who is present in sound as well as in the echo'); salutations to the one having swift arrows and riding the chariot of great speed; and salutations to the one who is the leader of the fast moving troops destroying our enemies.

नमो (Namo): Salutations. वन्याय (Vanyaaya): Who lives in the forest. च (Cha): And. कक्ष्याय (Kakshyaaya): One who lives in the cottages. च (Cha): And. नम: (Nama:): Prostration. श्रवाय (Sravaaya): One who is present in sound. च (Cha): And. प्रतिश्रवाय (Prathisravaaya): One who is present in echo. च (Cha): And . नम (Nama): Salutations. आशुषेणाय (Aashushenaaya): One who is having swift arrows. आशुरथाय (Aashurathaaya): One who moves in the Chariot. च (Cha): And. नमो (Namo): Salutations. शूराय (Shooraaya.): One who is the leader of the powerful troops. आवभेदिने (Aavabhedine): Pierced; destroyed. च (Cha): And.

Coded meaning

Painful boils in the armpit of the body can be cured by piercing the boils (with the needle) and by applying the solution made out of Bahira, Black Pepper, the root of Pippalee, Parusha and Lukucha; and the reverberating sound in the ear can be cured by pouring the above solution into the ear.

वन्याय (Vanyaaya): In the body. कक्ष्याय (Kakshyaaya): Painful boils in the armpit; बहिर (Bahira) (S), बहेर (Bahera)(H), Thushan or Thanni (M), Terminalia belerica (L). श्रवाय (Sravaaya): In the ear. प्रतिश्रवाय (Prathisravaaya): Echo; reverberating sounds. आशु (Aashu): Ripened. उषण (Ushana): Black pepper; the root of पिपली (Pipalee)(S), पीपल (Pipal)(H), Thippali (M), Piper longum (L). आशुष (Aashusha): Consuming. आशु (Aashu): Quickly. रथाय (Rathaaya): परूष (Parusha)(S), पलश (Palasha) (H), Grewia asiatica (L). शूराय (Shooraaya): With लकूच (Lakucha)(S), दह्वा (Dahua) (H), Arthocarpus locucha (L). आवभेदिने (Aavabhedine): Piercing.

Note 1: Perhaps the remedy is for the cure of boils in the ear also. Since 'प्रतिश्रवाय (Prathisravaaya)' meaning 'Echo or reverberating sounds' appears, it is difficult to say whether the remedy mentioned above is for stopping the oozing sound coming from the ear or for the cure of the boils. Both may be tried.

Note 2: Since the sound 'आशुष (Aashusha)' meaning 'Consuming' appears, oral consumption may also be tried.

CURE FOR APPENDICITIS

36. नमो बिल्मिने च कवचिने च ।
नमो वर्मिणे च वरूथिने च ।
नमः श्रुताय च श्रुतसेनाय च ।
नमो दुन्दुभ्याय चाहनन्याय च ।।

Na-mo bil-mi-ne cha ka-va-chi-ne cha;
Na-mo var-mi-ne cha va-roo-thi-ne cha;
Na-ma: sru-thaa-ya cha sru-tha-se-naa-ya cha;
Na-mo dun-du-bhyaa-ya chaa-ha-nyaa-ya cha.

Literary meaning

Salutations to the one who is wearing a helmet and the one who is wearing a breast plate; and salutations to the one who is clad in armour and who provides us various articles required for the protection of our body; and prostration to the one who listens to us and to the one who has a famous army; and salutations to the one who is wearing a snake and who is beating the drum.

नमो (Namo): Salutations. बिल्मिने (Bilmine): One who is wearing a helmet. च (Cha): And. कवचिने (Kavachine): One who is wearing a breast plate. च (Cha): And. नमो (Namo): Salutations. वर्मिणे (Varmine): Clad in armour. च (Cha): And. वरूथिने (Varuthine): Who has provided protection. च (Cha): And. नमः (Nama:): Prostration. श्रुताय (Sruthaaya): One who listens. च (Cha): And. श्रुतसेनाय (Sruthasenaaya): One who has a famous army. च (Cha): And. नमो (Namo): Salutations. दुन्दुभ्याय (Dundubhyaaya): One who is wearing a snake. आहनन्याय (Aahananyaaya): Who is beating a drum. च (Cha): And.

Note 1: Here the Great Lord has been equated to the army band posted in the battle field, whose duty is to play different melodies, the purpose of which is to give relief to the wounded soldiers. In the same way the great Lord relieves us from the agony of life.

Coded meaning

When extreme pain develops in the appendix, the appendix has to be protected by consuming the fruits of Bilva, Parisha and Parpataka immediately. Otherwise, the appendix will burst out with loud sound and cause unbearable pain, which may further cause loss of hearing.

बिल्मिने (Bilmine): Fruit of बिल्वा (Bilvaa)(S), बेल (Bel)(H), Koovalam (M), Aegle marmelos (L). कवचिने (Kavachine): परिष (Parisha)(S), परस्पीपल (Paraspipal)(H), Kallal (M), Hibiscus populneoides (L). वर्मिणे (Varmine): पर्पटक (Parpataka)(S), पित्पपड (Pitpapara)(H), Fumaria parviflora (L). वर्मिकं (Varmikam): Appendix. वरूधिने (Varudhine): Affording protection. नम: (Nama:): Otherwise. श्रुताय (Sruthaaya): Burst asunder; dissolve into parts. श्रुतसेनाय (Sruthasenaaya): Hearing problems; loss of hearing. दुन्दुभि (Dundubhi): With loud sound. आहनन्याय (Aahananyaaya): With unbearable pain.

Note 2: These fruits can be consumed in malarial fever also.

FOR THE REMOVAL OF WINDY HUMOUR OR ANY MORBID AFFLICTION OF THE BODY

37. नमो धृष्णवे च प्रमृशाय च ।
नमो निषङ्गिणे चेषुधिमते च ।
नमस्तीक्ष्णेषवे चायुधिने च ।
नम: स्वायुधाय च सुधन्वने च ।।

Na-mo dhr-sh-na-ve cha pra-mr-shaa-ya cha;
Na-mo ni-shan-gi-ne che-shu-dhi-ma-the cha;
Na-mas-theek-shne-sha-ve chaa-yu-dhi-ne cha;
Na-ma: swaa-yu-dhaa-ya cha su-dha-nva-ne cha.

Literary meaning

Salutations to the one who is courageous and who handles everything carefully; and salutations to the one having a quiver and possessing arrows; and obeisance to the one having sharp arrows and weapons; and prostration to the one who is well-armed and the one having an excellent bow.

नमो (Namo): Salutations. धृष्णवे (Dhrshnave): One who is courageous. . च (Cha): And. प्रमृशाय (Pramṛshaaya): One who handles. च (Cha): And. नमो (Namo): Salutations. निषङ्गिणे (Nishangiṅe): Who is having a quiver. इषुधिमते (Ishudhimathe): Possessing arrows. च (Cha): And. नमस् (Namas): Obeisance. तीक्ष्णेषवे (Theekshneshave): Having sharp arrows.आयुधिने (Aayudhine): Bearing weapons. च (Cha): And. नम: (Nma:): Prostration. स्वायुधाय (Svaayudhaaya): Well-armed. सुधन्वने (Sudhanvane): Having an excellent bow. च (Cha): And.

Note: By praising the Lord as the possessor of mighty weapons, we are indirectly requesting Him to protect us from the menace of the enemies.

Coded meaning

To overcome the windy affliction of the body one should drink boiled butter milk daily.

The system of making the butter milk and subsequent boiling of butter milk mentioned in this Mantra is as follows:

One should sit on the floor and continue to churn the milk/ curd by addiing, preferably, by sprinkling of water intermittently. When the butter milk is ready, boil it for sometime by continuous stirring and drink it daily.

धृष्णवे (Dhrshnave): Able to overcome. प्रमृशाय (Pramrshaaya): Touching with the hand. निषङ्गिणे (Nishangine): Sprinkling of water. इषुधिमते (Ishudhimathe): Seated on the floor. नमस्ती (Namasthee): After churning the curd by adding water so as to mix and dilute the curd. तीक्ष्णे (Theekshne): By heating. एषवे (Eshave): Is desirable. आयु (Aaayu): Act of continuous stirring or mixing. दिने (Dine): Daily. नमः (Nama:): To ward off. अस्वायुधाय (Asvaayudhaaya): Afflicted with windy humour or any morbid affection of it. सुधन्वने (Sudhanvane): May be Consumed.

REMEDY FOR CHILD BIRTH

38. नम: स्रुत्याय च पथ्याय च ।
नम: काट्याय च नीप्याय च ।
नम: कुल्याय च सरस्याय च ।
नमो नादेयाय च वैशन्ताय च ।।

Na-ma sru-thyaa-ya cha pa-thyaa-ya cha;
Na-ma: kaa-tyaa-ya cha nee-pyaa-ya cha;
Na-ma: ku-lyaa-ya cha sa-ra-syaa-ya cha;
Na-mo naa-de-yaa-ya cha vy-shan-thaa-ya cha.

Literary meaning

Salutations to the one who leads us to the right path and who protects us from the impediments en route; and salutations to the one who is present in canals and the torrents of waterfalls; and salutations to the one who is present in rivers and ponds; and salutations to the one who is present in the wells and pits.

नम: (Nama:): Prostration. स्रुत्याय (Sruthyaaya): Who is showing the path. च (Cha): And. पथ्याय (Pathyaaya): Suitable; proper. च (Cha): And. नम: (Nama:): Prostration. काट्याय (Kaatyaaya): Stationed in a hole. च (Cha): And. नीप्याय (Neepyaaya): Stationed on the ground. च (Cha): And. नम: (Nama:): Prostration. कुल्याय (Kulyaaya): Presiding over a river. च (Cha): And. सरस्याय (Sarasyaaya): Presiding over ponds and lakes. च (Cha): And. नमो (Namo): Salutations. नादेयाय (Naadeyaaya): Coming from or belonging to a river. च (Cha): And. वैशन्ताय (Vyshanthaaya): Presiding over a tank. च (Cha): And.

Coded meaning

For bringing forth a child (To have a child) one should consume the decoction made of the leaf/root of Hingu Pathri, the fruit of Heda, fruit of Kadamba, fruit of Bandhuka, Jeevanthi and the juice of Kash.

स्रुत्याय (Sruthyaaya): Bringing forth a child. स्रुत (Srutha): Leaf/root of Hingu Pathri. पथ्याय (Pathyaaya): हेड (Heda)(S), हरड (Harad)(H), Kadukka (M), Terminalia chebula (L). काट्याय (Kaatyaaya): Root. नीप्याय (Neepyaaya): Fruit of कटम्ब (Kadamba) (S,H), Nauclea cadamba (L) ; and बन्धुक (Bandhuka) (S), रंगेन (Rangen)(H), Techi (M), Ixora coccinea (L). कुल्याय (Kulyaaya): जीवन्ति (Jeevanthi) (S), Malantotali (M), Celtis orientalis (L). सरस्याय (Sarasyaaya): Juicy. नादेयाय (Naadeyaaya): कष (Kasha) (S), कन्स् (Kans) (H), Nannana (M), Saccharum spontaneum (L) वैशन्ताय (Vaishanthaaya): Juice.

CURE FOR THE EXCESSIVE FLOW OF SEMINAL EFFUSION

39. नम: कूप्याय चावट्याय च ।
नमो वीध्र्याय चातप्याय च ।
नमो मेघ्याय च विद्युत्याय च ।
नमो वर्ष्याय चावर्ष्याय च ।।

Na-ma: koo-pyaa-ya chaa-va-tyaa-ya cha;
Na-mo vee-dhryaa-ya chaa-tha-pyaa-ya cha;
Na-mo me-ghyaa-ya cha vi-dhyu-th-thyaa-ya cha;
Na-mo var-shyaa-ya chaa-var-shyaa-ya cha.

Literary meaning

Salutations to the one who lives in the cave and in the banyan tree; and salutations to the one who is in the clear sky and sunshine; and salutations to the one who is in the clouds and in the lightning; and salutations to the one who is in the rain and in the sea.

नम: (Nama:): Prostration. कूप्याय (Koopyaaya): Being in a well or in a hole. आवट्याय (Avatyaaya): Stationed in the hole. वीध्र्याय (Veedhryaaya): Stationed in the sky. आतप्याय (Aathapyaaya): Stationed in the sun shine. च (Cha): - And. मेघ्याय (Meghyaaya): Stationed in the clouds. च (Cha): And. विद्युत्याय (Vidhyuthyaaya): Stationed in the lightning. च (Cha): And. वर्ष्याय (Varshyaaya): Stationed in the rain. आवर्ष्याय (Aavarshyaaya): Pouring; raining. च (Cha): And.

Coded meaning

Excessive flow of seminal effusion weakens the Uterus and produces extreme pain. In order to make the Uterus ready for impregnation

[Continued in next Mantra]

कूप्याय (Koopyaaya): Weakened. आवट्याय (Aavatyaaya): The Uterus; the root. वीध्राय (Veedhryaaya): To impregnate; clear. आतप्याय (Aathapyaaya): Causing pain or affliction. मेघ्याय (Meghyaaya): A mass; dark. विद्युत्याय (Vidhyuthyaaya): To make ready for. वर्षाय (Varshyaaya): Seminal effusion. आवर्ष्याय (Aavarshyaaya): Excessively flowing.

CURE FOR THE EXCESSIVE FLOW OF SEMINAL EFFUSION

40. नमो वात्याय च रेष्म्याय च ।
नमो वास्तव्याय च वास्तुपाय च ।
नमः सोमाय च रुद्राय च ।
नमस्ताम्राय चारुणाय च ।।

Na-mo vaa-thyaa-ya cha resh-myaa-ya cha;
Na-mo vaas-tha-vyaa-ya cha vaas-thu-paa-ya cha;
Na-ma: So-maa-ya cha Ru-draa-ya cha;
Na-mas-thaam-raa-ya chaa-ru-naa-ya cha.

Literary meaning

Salutations to the one who resembles to the storm and the one who resembles to a storm cloud; and salutations to the one who resides in our dwelling places and the one who protects our dwelling places; and salutations to the one who is carrying the Moon and the one who is known as Lord Rudra; and obeisance to the one who has a coppery red colour and the one who has a golden colour.

नमो (Namo): Salutations. वात्याय (Vaathyaaya): One who is resembling to a storm. च (Cha): And. रेष्म्याय (Reshmyaaya): One who resembles to a storm cloud. च (Cha): And. नमो (Namo): Salutations. वास्तव्याय (Vaasthavyaaya): Inhabitant; applied to Rudra to whom the leavings of the sacrifice belong. वास्तुपाय (Vaasthupaaya): Dwelling place. च (Cha): And. नमः (Nama:): Prostration. सोमाय (Somaaya): He who carries the Moon. च (Cha): And. रुद्राय (Rudraaya): Who is known as Lord Rudra. च (Cha): And. नमस् (Namas): Obeisance. ताम्राय (Thaamraaya): Coppery red coloured. च (Cha): And. अरुणाय (Arunaaya): Golden coloured.

Coded meaning

and to get relief from the pain serve the decoction prepared by boiling together Vibheethika, Vaassthuka, Rice-water (rice-gruel), Gutali (stone) of Mango fruits and the milk of Khadira.

वात्याय (Vaathyaaya): To be served. रेष्म्याय (Reshmyaaya): Reeling in pain. वास्तव्याय (Vaasthavyaaya): विभीतिक (Vibheethika) (S), बहेड (Baheda) (H), Thaanni (M), Terminalia belerica (L). वास्तुपाय (Vaasthupaaya): वास्तुक (Vaasthuka)(S), बेत्तु (Bethu)(H), Pot-herb Chenopodium album (L). सोमाय - (Somaaya): Rice-water, rice-gruel; the soma plant (Sarcostema viminalis (L). रुद्राय (Rudraaya): By boiling. नमस् (Namas): Food; decoction. त (Tha): Nectar like. आम्राय (Aamraaya): Of a Mango fruit. नमस्ताम्राय (Namasthaamraaya): Nectar like (white coloured) : गुठली (Gutali - stone) of a Mango fruit. आरु (Aaroo): खदिर (Khadira)(S), Acacia catechu (L). अरुणाय (Arunaaya): Milk of Khadira.

Note 1: Since 'Soma' also means the 'Soma plant (Sarcostema acidum)', 'Soma' can also be tried in place of rice-water.

Note 2: It is a normal practice in the villages of Kerala to consume the decoction of rice-gruel and the stone of a Mango fruit, which is considered to be good for strengthening the Uterus.

Note 3: Possible remedy for Morbid affection of windy humour, flatulence, gout and rheumatism also.

CURE/RELIEF FROM THE PAIN APPEARING IN THE KNEE JOINT

41. नम: शङ्गवे च पशुपतये च ।
नम उग्राय च भीमाय च ।
नमोऽग्रेबधाय च दूरेबधाय च ।
नमो हन्त्रे च हनीयसे च ।
नमो वृक्षेभ्यो हरिकेशेभ्यो नमस्ताराय ।।

Na-ma: shan-ga-ve cha pa-shu-pa-tha-ye cha;
Na-ma u-graa-ya cha bhee-maa-ya cha;
Na-mo-nvu-gre-ba-dhaa-ya cha doo-re-ba-dhaa-ya cha;
Na-mo han-thre cha ha-nee-ya-se cha;
Na-mo vrk-ṣhe-bhyo Ha-ri-kesho-bhyo na-mas-thaa-raa-ya.

Literary meaning

Prostration to the one who blesses the household, and who is the Lord of animals (Pasupathi - one of the manifestations of Rudra); and salutations to the one who appears as fierce and terryfying; and salutations to the one who is present in both the ends (beginning of the Universe and dissolution of the Universe) and the one who is endless; and salutations to the one who destroys and annihilates the cruel ones; and salutations to the one who is the Lord of trees and whose hair appears to be green leaves, we pay our obeisance to You.

नम: (Nama:): Prostration. शङ्गवे (Shangave): One who blesses the house hold. पशुपतये (Pashupathaye): One who is the Lord of the animals. च (Cha): And. नम (Nama): Salutations. उग्राय (Ugraaya): One who appears as fierce. च (Cha): And. भीमाय (Bheemaaya): One who appears as terrifying. च (Cha): And. नमो (Namo): Salutations. अग्रेबधाय (Agrebadhaaya): Who is present in both the ends (beginning of the Universe and dissolution of the Universe). च (Cha):

And. दूरेबधाय (Doorebadhaaya): Who is endless. च (Cha): And. नमो (Namo): Salutations. हन्त्रे (Hanthre): Who is the destroyer. च (Cha): And. हनीयसे (Haneeyase): Carrying the most destructive weapons. च (Cha): And. नमो (Namo): Salutations. वृक्षेभ्यो (Vrkshebhyo): One who is the Lord of the tress. हरिकेशेभ्यो (Harikeshebhyo): Whose head appears to be of green leaves. नमस्ताराय (Namasthaaraaya): Paying obeisance.

Coded meaning

For getting relief from the hidden pain appearing inside the knee joint, the decoction prepared by boiling together Shobhaanjana, seeds of Dhanyaka, Chukra, Kutaja, green Mudga, Turmeric and Cow Milk may be consumed during day time.

शङ्गवे (Shangave): May be prepared. पशु (Pashu): Cow. पतये (Pathaye): With the milk. उग्राय (Ugraaya): शोभांजन (Shobhaanjana)(S), सांजन (Saanjana)(H), Murungai (T), Moringa oleifera (L). भीमाय (Bheemaaya): चुक्र (Chukra)(S), चुक (Chuk) (H), Shakkankirai (T), Rumex vesicarius (L). अग्र (Agra): In front. बधाय (Badhaaya): Injury; paralysis. दूरेबधाय (Doorebadhaaya): The fore part; lying hidden. हन्त्रे (Hanthre): Can be destroyed or calmed down. हनीयसे (Haneeyase): During day time. वृक्षेभ्यो (Vrkshebhyo): With कुटज (Kutaja)(S), कुर्च (Kurch) (H), Wrightia antidysenterica. हरिकेशाय (Harikeshaaya): Green मुद्ग (Mudga)(S), मुंग (Mung)(H), Cherupayar (M), Phaseolus mungo (L) and also Turmeric.

FOR GOOD HEALTH

42. नमः शम्भवाय च मयोभवाय च ।
नमः शङ्कराय च मयस्कराय च ।
नमः शिवाय च शिवतराय च ।।

Na-ma: sham-bha-vaa-ya cha mayo-bha-vaa-ya cha;
Na-ma: Shan-ka-raa-ya cha ma-yas-ka-raa-ya cha;
Na-ma: Shi-vaa-ya cha Shi-va-tha-raa-ya cha.

Literary meaning

Prostration to Lord ‘Shambhu’ who bestows happiness to us and who causes enjoyment; and prostration to Lord ‘Shankara’ who causes prosperity and who is kind; and salutations to Lord Shiva in whom all things lie and Goddess Shivathara who is fortunate.

नमः (Nama:): Prostration. शम्भवाय (Shambhavaaya): Denotes Shambhu (Rudra) meaning granting happiness; one of the eleven Rudras. च (Cha): And. मयोभवाय (Mayobhavaaya): Who causes enjoyment; who gives pleasure. च (Cha): And. नमः (Nama:): Prostration. शङ्कराय (Shankaraaya): Who Causes prosperity and auspiciousness. च (Cha): And. मयस्कराय (Mayaskaraaya): Who is kind. नमः (Nama:): Prostration. शिवाय (Shivaaya): In whom all things lie. च (Cha): And. शिवतराय (Shivatharaaya): Who is fortunate.

Coded meaning

To remain in good health and to feel bodily pleasure consume the decoction made out of Devadaaru, Bhallaathaka, Shami, Heda, Haladi, Durva, Pippalee and Gorochana daily.

शम्भवाय (Shambhavaaya): That is pleasant. मयोभवाय (Mayobhavaaya): For the sake of good health. शङ्कराय (Shankaraaya): Causing beneficial. मयस्कराय (Mayaskaraaya): Causing enjoyment. मय (Maya): Medical treatment. शिवाय - (Shivaaya): With Devadaaru, Bhallaathaka, Shami, Heda, Haladi, Durva, Pippalee and Gorochana. शिवतराय (Shivatharaaya): Various herbs categorised under Shiva.

Spl. Note: This Mantra reveals the secret of beneficial effect of one mixture of various herbs named under 'शिव (Shiva)'.

CURE FOR IRREGULAR MENSTRUAL COURSES

43. नम: पार्याय चावर्याय च ।
नम: प्रतरणाय चोत्तरणाय च ।
नमस्तीर्थ्याय च कूल्याय च ।
नम: शष्प्याय च फेन्याय च ॥

Na-ma: paa-ryaa-ya chaa-va-ryaa-ya cha;
Na-ma: pra-tha-ra-naa-ya cho-ttha-ra-naa-ya cha;
Na-mas-theer-tthyaa-ya cha ku-lyaa-ya cha;
Na-ma: shash-pyaa-ya cha phe-nyaa-ya cha.

Literary meaning

Prostrations to the one who ferries us from the opposite side of the bank to this side of the shore; and prostration to the one who ferries again to the other side of the shore; and salutations to the one who is the object of veneration and who is worthy of being respected; and prostration to the one existing in sprouting grass and in foam.

नम: (Nama:): Prostration. पार्याय (Paaryaaya): Stationed in the opposite side of the bank. च (Cha): And. आवर्याय (Aavaryaaya): Reaching this shore. च (Cha): And. नम: (Nama:): Prostration. प्रतरणाय (Pratharanaaya): Crossing the sea shore. च (Cha): And. उत्तरणाय (Uttharanaaya): One who ferries. च (Cha): And. नमस् (Namas): Obeisance. तीर्थ्याय (Theerthyaaya): An object of veneration and respects. च (Cha): And. कूल्याय (Kulyaaya): Worthy of being respected. च (Cha): And. नम: (Nama:): Prostration. शष्प्याय (Shashpyaaya): Existing in young or sprouting grass. च (Cha): And. फेन्याय (Phennyaaya): Existing in foam or froth. च (Cha): And.

Coded meaning

A woman's irregular menstrual course can be brought to normal by eating the sprouting grass of Jeevanthi and by drinking the ground rice boiled in water.

पार्याय (Paaryaaya): Limiting; bringing to normal. आवर्याय (Aavaryaaya): Irregular. the shore. उत्तरणाय (Uttharanaaya): To be free. नमस् (Namas): Eating. तीर्थ्याय (Theerthyaaya): A woman's courses. कूल्याय (Kulyaaya): जीवन्ति (Jeevanthi)(S), Malankottali (M), Celtis orientalis (L). शष्प्याय (Shashpyaaya): Young or sprouting grass. फेन्याय (Phenyaaya): Ground rice boiled in water.

REMOVAL OF STONE PARTICLES RESIDING IN THE URINE TRACK

44. नम: सिकत्याय च प्रवाह्याय च ।
नम: किँ॒शिलाय च क्षयणाय च ।
नम: कपर्दिने च पुलस्तये च ।
नम: इरिण्याय च प्रपथ्याय च ।।

Na-ma: si-ka-thyaa-ya cha pra-vaa-hyaa-ya cha;
Na-ma: ki-gam-shi-laa-ya cha ksha-ya-naa-ya cha;
Na-ma: ka-par-dine cha pu-las-tha-ye cha;
Na-ma: iri-nyaa-ya cha pra-pa-thyaa-ya cha.

Literary meaning

Prostration to the one who is present in the sand and who is present in the running waters; and prostration to the one who is in the sand and sand particles and who is present in the tranquil waters; and prostration to the one wearing a braided and knotted hair and who drinks boiled rice water (Kanchi); and prostration to the one who is present in the desert and who wanders everytime.

नम: (Nama:): Prostration. सिकत्याय (Sikathyaaya): Who is in the sand. च (Cha): And. प्रवाह्याय (Pravaahyaaya): Who is in the running waters (streams). च (Cha): And. नम: (Nama:): Prostration. किँ॒शिलाय (Kigamshilaaya): Who is in the sand and stone particles. च (Cha): And. क्षयणाय (Kshayanaaya): Who is in the tranquil water. च (Cha): And. नम: (Nama:): Prostration. कपर्दिने (Kapardine): Who wears braided and knotted hair. च (Cha): And. पुलस्तये (Pulasthaye): Who drinks boiled rice water (Kaanchi). च (Cha): And. नम: (Nama:): Prostration. इरिण्याय (Irinyaaya): Who lives in the desert. च (Cha): And. प्रपथ्याय (Prapathyaaya): A wandering person. च (Cha): And.

Coded meaning

Small stone particles residing in the Urine track can be streamed out by consuming the decoction made of Shankh Bhasmam, boiled rice water and Heda grown in the desert land.

सिकत्याय (Sikathyaaya): Stone in the Urinary track. प्रवाह्याय (Pravaahyaaya): Streamed out. किँ्शिलाय (Kigamshilaaya): Having small stone particles. क्षणयाय (Kshayanaaya): Residing. कपर्दिने (Kapardine): With Shankh Bhasmam (Ashes of Cowrie shell). पुलस्तये (Pulasthaye): Boiled rice water. इरिण्याय (Irinyaaya): Belonging to a desert. प्रपथ्याय (Prapatthyaaya): With हेड (Heda)(S), हरड (Harad)(H), Kadukka (M), Terminalia chebula (L).

PREVENTING ACCUMULATION OF WATER IN EXCESS IN THE BODY

45. नमो व्रज्याय च गोष्ठ्याय च ।
नमस्तल्प्याय च गेह्याय च ।
नमो हृदय्याय च निवेष्प्याय च ।
नमः काट्याय च गह्वरेष्ठाय च ।।

Na-mo vra-jyaa-ya cha go-sh-tyaa-ya cha;
Na-mas-thal-pyaa-ya cha ge-hyaa-ya cha;
Na-mo hr-da-yyaa-ya cha ni-ve-shyaa-ya cha;
Na-ma: kaa-tyaa-ya cha gah-va-resh-taa-ya cha.

Literary meaning

Salutations to the one who is always wandering and who is present in cow stable; and obeisance to the smallest man on the earth who is always present in our house; and salutations to the one who is always present in our heart and who is present in the whirlpool; and prostration to the one who is present in the cave and who is inaccesible.

नमो (Namo): Salutations. व्रज्याय (Vrajyaaya): Wandering person. च (Cha): And. गोष्ठ्याय (Goshtyaaya): Who is present in the cow stable. नमस् (Namas): Obeisance. अलप्याय (Alpyaaya): Who is the smallest man. च (cha): And. गेह्याय (Gehyaaya): Who is present in our house. च (Cha): And. नमो (Namo): Salutations. हृदय्याय (Hrdayyaaya): Who is in the heart. च (Cha): And. निवेष्प्याय (Niveshyaaya): Who is in the whirlpool / water-sport. च (Cha): And. नमः (Nama:): Prostration. काट्याय (Kaatyaaya): Who is in the hole (Cave). गह्वरेष्ठाय (Gahvareshtaaya): who is inaccessible. च (Cha): And.

Note: 'ब्रज्याय (Brajyaaya)' is wrongly sounded for 'व्रज्याय (Vrajyaaya)'.

Coded meaning

To prevent accumulation of water in excess in the body, which slowly enters the chambers of the heart, an inaccessible part of the body, which is responsible for making a hole in the heart, and also to remove such accumulated water from the body and heart

[Continued in the next Mantra]

व्रज्याय (Vrjyaaya): For removing. गोष्ठ्याय (Goshtyaaya):Accumulated. नमस्तल्प्याय (Namasthalpyaaya): Preventing accumulation of water. गेह्याय (Gehyaaya): In the body. हृदय्याय (Hrdayaaya): Water entered into the heart. निवेष्याय (Niveshyaaya): Lying in or on or near. काट्याय (Kaatyaaya): Being in the hole (Chamber). गह्वरेष्ठाय (Gahvareshtaaya): Entering deeply into the inaccessible part of the body i.e. heart.

PREVENTING ACCUMULATION AND EJACULATING THE EXCESS WATER IN THE BODY/HEART

46. नम: शुष्क्याय च हरित्याय च ।
नम: पाँ्सव्याय च रजस्याय च ।
नमो लोप्याय चोंलप्याय च ।
नमऽऊर्व्याय च सूर्व्याय च ।।

Na-ma: shu-sh-kyaa-ya cha ha-ri-thyaa-ya cha;
Na-ma: paa-gam-sa-vyaa-ya cha ra-ja-syaa-ya cha;
Na-mo lo-pyaa-ya cho-la-pyaa-ya cha;
Na-ma-nvoor-vyaa-ya cha soor-vyaa-ya cha.

Literary meaning

Prostration to the one who appears both as dry and green; and prostration to the one who appears like the colour of camphor and silver; and salutations to the one who is in the thickets and inaccessible places in the form of 'Ulpa grass'; and salutations to the one who appears in the submarine fire and in the vessels.

नम: (Nama:): Prostration. शुष्क्याय (Shushkyaaya): Who appears as dry. च (Cha): And. हरित्याय (Harithyaaya): Who appears as green. च (Cha): And. नम: (Nama:): Prostration. पाँ्सव्याय (Paagamsavyaaya): Who appears as camphor. च (Cha): And. रजस्याय (Rajasyaaya): Who appears as silver. च (Cha): And. नमो (Namo): Salutations. लोप्याय (Lopyaaya): Who is among thickets and inaccessible places. उल्प्याय (Ulpyaaya): Who is in the Ulpa grass. ऊर्व्याय (Urvyaaya): Who appears like a submarine fire. च (Cha): And. सूर्व्याय (Soorvyaaya): Who appears in the vessels. च (Cha): And.

To be read in continuation to previous Mantra i.e. Mantra No.45.

Coded meaning

drink the decoction prepared out of dried green coloured Mudga, Karpura, Parpata and Ulpa grass. These ingredients may be kept in a clean vessel and boiled in the submarine fire (fire put on the underground).

शुष्क्याय (Shushkyaaya): Dried. हरि (Hari): Green. हरित (Haritha): मुद्ग (Mudga)(S), मूग (Moong)(H), Cheru-payar (M), Phaseolus mungo (L). पा (Paa): To drink; to drink intoxicating liquors. पांन्ग (Paanga): Remedy. पागंसव्याय (Paagamsavyaaya): Camphor. रजस्याय (Rajasyaaya): पर्पट (Parpata)(S), दमन पप्र (Daman papra)(H) Parpadagam (M), Oldenlandia biflora (L). लोप्याय (Lopyaaya): Broken; cut. चोलप्याय (Cholapyaaya): A kind of grass; ulpa grass. ऊर्व्याय (Oorvyaaya): Being in the submarine fire. सूर्व्याय (Soorvyaaya): In a clean vessel.

Note: Probably the reference is to the preparation of a type of intoxicating substance, which may help the body to ejaculate out the excess accumulated water. 'ऊर्व्याय (Oorvyaaya)' also may mean the system of fermentation by keeping the decoction of the above ingredients beneath the ground.

CURE FOR HICCUP AND BELCHING

47. नम: पर्णाय च पर्णशदाय च ।
नमऽउद्गुरमाणाय चाभिघ्नते च ।
नमऽआखिदते च प्रखिदते च ।
नमऽइषुकृद्भ्यो घनुष्कृद्भ्यश्च वो नमो ।
नमो व: किरिकेभ्यो देवानाँ् हृदयेभ्यो नमो ।
नमो विचिन्वत्केभ्यो नमो विक्षिणत्केभ्यो नमऽअनिर्हतेभ्य: ।।

Na-ma: par-naa-ya cha par-na-sha-daa-ya cha;
Na-ma-nvud-gu-ra-maa-naa-ya chaa-bhigh-na-the cha;
Na-ma-nvaa-khi-da-the cha pra-khi-da-the cha;
Na-ma-nvi-shu-kr-da-bhyo dha-nu-sh-kr-da-bhyas-cha vo na-mo;
Na-mo va: ki-ri-ke-bhyo de-vaa-naa-gam hr-da-ye-bhyo na-mo;
Na-mo vi-chi-nva-th-ke-bhyo namo vik-shi-na-th-ke-bhyo na-ma-nva-nir-ha-the-bhya:

Literary meaning

Prostration to the one who is present in the green leaves and also in the dried leaves; and salutations to the one who raises his voice in a threatening manner and the one who attacks our enemies from the front; and salutations to the one who draws our enemies to himself and afflicts them greviously; and salutations to the one who makes the bows and salutations to the one who makes the arrows. Salutations to the one sparkling like water-lilly; and salutations to the one who resides in the heart of semi-gods (devas). Salutations to the one who appears quite distinct from others and salutations to the one who observes the happening in this world and salutations to the one who removes the obstacles.

नमः (Nama:): Prostration. पर्णाय (Parnaaya): Who is in the green leaves. च (Cha): And. पर्णशदाय (Parnashadaaya): Who is in the dried leaves. च (Cha): And. उद्गुरमाणाय (Udguramaanaaya): Who raises his voice in a threatening manner. अभिघ्नते (Abhignathe): Who attacks the enemy from the front. आखिदते (Aakhidathe): Who has drawn to himself. च (Cha): And. प्रखिदते (Prakhidathe): Who afflicts others griveously. च (Cha): And. नम (Nama): Salutations. इषुकृद्भ्यो (Ishukrdhabhyo): One who makes arrows. धनुष्कृद्भ्यो (Dhanushkrthabhyo): One who makes the bows. वो (Vo): Is it that? नमो (Namo): Salutations. नमो (Namo): Salutations. वः (Va:): Water lilly. किरिकेभ्यो (Kirikebhyo): Sparkling; beaming. देवाना ँ (Devaanaagam): For the sake of gods. हृदयेभ्यो (Hrdayebhyo): In the hearts. नमो (Namo): Salutations. विचिन्वत्केभ्यो (Vichinvathkebhyo): Distinguished. नमो (Namo): Salutations. विक्षिणत्केभ्यो (Vikshinathkebhyo): One who observes the happenings in this world. नम (Nama): Salutations अनिर्हतेभ्यः (Anirhathebhyo): One who removes the obstacles.

Coded meaning

Green or dried leaves of Palasha and Hingu may be held in the hand and brought near to the nose and inhale through the leaves for sometime. Hold the breath for sometime and exhale by keeping away the leaves. Repeat it for few times. Prepare a paste consisting of the leaves of Priyalaka, Bhallaathaka and the wild black Thulasi. Apply the paste all over the heart and chest. Hiccup (हिचकि - Hichki) and Belching (डकार - Dakar) can be cured.

पर्णाय (Parnaaya): Green leaves, पलश (Palasha)(S), धक् (Dhak) (H), Palasinsamatha (M), Butea frondosa (L), a large leaved sacred tree, whose wood is used for making sacred vessels); the leaf of हिंगु (Hingu) (S, H), Kaayam (M), Asa foetida (L). पर्णशदाय (Parnashadaaya): Dried leaf. उद्गुरमाणाय (Udguramaanaaya): हिचकि (Hichki), Hiccup (an involuntary contraction of the diaphragm that occurs on inhalation and spasmodically closes the glottis, producing a short, sharp sound) and it may also mean डकार (Dakaar), to belch or eructation (expelling the stomach gas through the mouth). अभिघ्नते (Abhignathe): Smelled. आखिदते (Aakhidathe): Draw to one's self. प्रखिदते (Prakhidathe): Draw out of one's self; to thrust away. इषुकृद्भ्यो (Ishukrdabhyo): May be prepared. धनुष्कृद्भ्यश्च (Dhanushkrdabhyascha): प्रियलक (Priyalaka) (S),

चिरोंजि (Chironji) (H), Buchanania latifolia(L); भल्लातक (Bhallathaka) (S), भल्वा (Bhalva)(H), Samecarpus anacardium (L). किरिक (Kirika): Pig; a boar; wild. देवानागं (Devaanaagam): The black species of wild Thulasi or holy Bazil plant (Ocymum sanctum). हृदयेभ्यो (Hrdayebhyo): In the heart. विचिन्व (Vichinva): To pass over; apply all over. उत्केभ्यो(Uthkebhyo): On the limb or member. विक्षिणत्केभ्यो (Vikshinathkebhyo): For destroying; diminishing; eliminating. अनिर्हतेभ्यो (Anirhathebhyo): Expel; remove.

Note : Since the meaning of 'विक (Vika)', the sound obtained after separating from the sound 'विक्षिण (Vikshina)', is 'cow milk', perhaps the indication is either to grind the leaves together with the cow milk or the grinded leaves may be mixed in the cow milk.

CURE FOR THE EYE SIGHT

48. द्रापेऽन्धसस्पते दरिद्र नीललोहित ।
आसां प्रजानामेषां पशूनां मा भेर्मा रोङ् मो च नः किं चनाममत् ।।

Draa-pe-nvaan-dha-sas-pa-the da-ri-dra nee-la-lo-hi-tha;
Aa-saam pra-jaa-naa-me-shaam pa-shoo-naam maa bher-maa rong mo cha na: kim cha-naa-ma-ma-th.

Literary meaning

O' the one who has a matted hair, who has the mixture of dark blue and red colours, who is always sleeping and at the same time awakened, who is present in all the created beings, including the animals, please destroy the diseases rampant in our body and do not kill the innocent people.

द्रापे (Draape): One who has a matted hair. अन्ध (Andha): Who is dark in colour. सस्पते (Saspathe): One who is always sleeping. असस्पते (Asaspathe): One who is not sleeping. दरिद्र (Daridra): One who is a begger. नीललोहित (Neelalohitha): Who has a mixture of blue and red colours. आसां (Aasaam): Present. प्रजानामेषां (Prajaanaameshaam): One who is present in all the created beings. पशूनां (Pashoonaam): In the animals. मा (Maa): And not; let not. भेर्मा (Bhermaa): [Incorrect sound]. भेर्मारो (Bhermaaro): Do't kill. रोङ् (Rong): Disease. मोचन (Mochana): Freeing; releasing. मो (Mo): Prepare. च (Cha): And; both; also; moreover. न (Na): Unbroken; identical. नः किञ्चन (Na: Kinchana): Having nothing; innocent. आम (Aama): Sickness; disease. मत् (Math): Let not.

Coded meaning

Deprivation of the eyesight due to certain disease of the eyelids can be set right (free from darkness) by applying the ashes made out of the leaves of Vata tree and Lajja. Also pour into the eyes, the solution prepared out of Jetamanshi and Udumbara (and Palasha, which has to be further verified) boiled in a kettle-drum.

[Allow the solution to be cooled down and filtered properly. Add the required quantity of water at the time of boiling].

द्रापे (Draape): Causing to run. अन्ध (Andha): Blind; water. सस् (Sas): To sleep; to be inactive or idle. दरिद्र (Daridra): Deprived of. नील (Neela): The Indian fig-tree (Vata). लोहित (Lohitha): Disease of the eyelids; लज्जा (Lajjaa)(S), लज्क (Lajak) (H), Tottaa-vaati (M), Mimosa pudica (L). आस् (Aas): Pain; affliction; pour in. आस (Aasa): Ashes; dust. आसा (Aasaa): Before one's eyes. प्रजानां (Prajaanaam): Produced; bringing forth. मेष (Mesha): जठामांसि (Jataamaansi)(S,H), Jetamanshi (M), Nardostachys jatamansi (L); a sheep; ram. पशूनां (Pashoonaam): Animal; उडुंबर (Udumbara) (S), गुलर (Gular)(H), Atti (M), Ficus glomerata. मा (Maa): And not; that not. भेर (Bhera): A kettle-drum. आरी (Aaree): To flow over. अरोङ् (Arong): Free from darkness. मोचनः (Mochana): Releasing from. किञ्चन (Kinchana): पलाश (Palaasha)(S), धक् (Dhak) (H), Palasinsamatha (M), Butea frondosa (L). आम (Aama): Un-cooked. मत् (Math): Let not.

CURE FOR CONJUNCTIVITY

49. इमा रुद्राय तवसे कपर्दिने क्षयद्वीराय प्र भरामहे मतीः ।
यथा शमसद् द्विपदे चतुष्पदे विश्वं पुष्टं ग्रामे अस्मिन्ननातुरम् ।।

Imaa Ru-draa-ya tha-va-se ka-par-di-ne ksha-ya-dvee-raa-ya pra bha-raa-ma-he ma-thi:
Ya-thaa sha-ma-sad dvi-pa-de cha-thu-sh-pa-de vi-svam push-tam graa-me-nvas-mi-nna-naa-thu-ram.

Literary meaning

O' the all powerful and courageous Lord Rudra, who has braided and knotted hair, who rules over the domain of men, be pleased with our devotion to You with sacred utterances of Mantras. Let the two footed (Man) and four footed (animals) be well nourished and remain free from all afflictions.

इमा (Imaa): In this manner. रुद्राय तवसे (Rudraaya Thavase): Powerful and courageous Lord Rudra. कपर्दिने (Kapardine): Who has braided and knotted hair. क्षयद्वीराय (Kshayadveeraaya): Who rules over men. प्र (Pra): Before; resembling. भरामहे (Bharaamahe): Bestowing; granting. मतीः (Mathee:): Sacred utterance; Devotion. यथा (Yathaa): As; like; according as; otherwise. शंस (Shamsa): Recitation; invocation. सद् (Sad): To sit down. द्विपदे (Dwipade): Two-footed (Man). चतुष्पदे (Chathushpade): Four-footed (Animal). विश्वं (Vishvam): Universal. पुष्टं (Pushtam): Well-nourished condition. ग्रामे (Graame): Villages. अस्मिन् (Asmin): Me; for me; to me. अनातुरम् (Anaathuram): Free from suffering.

Coded meaning

Firstly, the serum or marrow of the flesh dwelling inside the cowrie shells may be removed, fried or boiled and eaten in large quantity (by both men and animals), in which manner it is possible to cure the disease afflicted in the eyes of the two footed (men) and the four footed (cattles/animals).

Thereafter, Dry ginger, the roots of Pippali and Shathaavari may be burnt both inside the house as well as throughout the villages (may mean cattleshed).

इमा (Imaa): Eyelids; in this manner. रुद्राय (Rudraaya): In the fire. तवसे (Thavase): Strong; causing energy. त (Tha): That one. वस (Vasa): The serum or marrow of the flesh; any faty or oily substance. कपर्दिने (Kapardine): Cowrie shell. क्षयद्वीराय (Kshayadveeraaya): Dwell; reside. प्र (Pra): Before; first. भरामहे (Bharaamahe): In large quantity; excess. मतीः (Mathee): Determination. यथा (Yathaa): So that; in which manner. शमसद् (Shamasad): Alleviation or cure of the disease. द्विपदे (Dwipade): Two-footed; biped (man). चतुष्पदे (Chathushpade): Quadruped; four-footed (Animal). विश्वं (Vishvam): Dry ginger; पिप्पली (Pippalee) (S,M), पिप्लमूल (Piplamool) (H), Piper longum (L); शतावरि (Shathaavari) (S,H,M), Aspargus racemosus (L). पुष्टं (Pushtam): Burnt. ग्रामे (Graame): In the villages; in the place where a number of persons assemble or live; it may also mean 'in the house'. अस्मिन्न (Asminna): Own; self. अनातुरम् (Anaathuram): Free from suffering.

Note : There is a doubt about these two lines being placed together. It is possible that the first line of this Mantra is to be read in continuation of Mantra No.48. The doubt has arisen for the reason that the purpose and the advantage of burning various ingredients to ward off the affliction in the eyes is not known. Otherwise, the reference is about the contageous eye disease called 'Conjunctivity', in which case there is sense in asking us to burn various ingredients both inside and outside the house.

A LIFE SAVING DRUG

50. या ते रुद्र शिवा तनू: शिवा विश्वाहा भेषजी ।
शिवा रुतस्य भेषजी तया नो मृड जीवसे ।।

Yaa the Ru-dra Shi-vaa tha-noo: Shi-vaa vi-svaa-haa bhe-sha-jee;
Shivaa roo-tha-sya bhe-sha-jee tha-yaa no mr-da jee-va-se.

Literary meaning

O' Lord Rudra, faith in You and Your consort Goddess Shivaa alone is capable of healing our pain. O' Goddess Shivaa, the compassionate one, please relieve us from the pain and make us healthy.

या (Yaa): O'. ते (The): Your. रुद्र (Rudra): Lord Rudra. रुद्र शिवा (Rudra Shivaa): Consort of Lord Rudra. तनू (Thanoo): Your. विश्वाहा (Vishvaahaa): Faith. भेषजी (Bheshajee): Curing; healing; medicine. शिवा (Shivaa): Goddess Shivaa. रुतस्य (Ruthasya): To praise; filled with pain. भेषजी (Bheshajee): Curing; healing; medicine. तया (Thayaa): Protected. नो (No): Do not. मृड (Mrda): Showing mercy; to treat kindly. जीवसे (Jeevase): Healthy.

Coded meaning

And consume the decoction made of Heda, Shami, Jaathi, Haladi, Durva grass, the root of Pippalee and Gorochana, so as to remove various types of pain existing in the body. This medicine is a life saving drug and can be used for several types of diseases.

रुद्र (Rudra): By boiling. शिवा (Shivaa): Consists of the following:

1. **हेड (Heda)(S), हरड (Harad)(H), Kadukka (M), Terminalia chebula (L).**
2. **शमि (Shami) (S), झण्ड (Jhand)(H), Parampu (M), Prospis spicigera (L).**
3. **जाति (Jaathi)(S), picchakam(M), Jasminum auriculatum (L); Leaf Juice useful in expelling wound healing.**

4 **हल्दी (Haladi) (Turmeric).**

5 **दर्भ (Darbha)(S), दूर्वा (Durva grass)(H), Desmostachya bippinnata (L).**

6 **The root of पीपली (Peepalee)(S), Thippali(M), Piper longum (L).**

7 **गोरोचन (Gorochana) (S&H)- a kind of Yellow Orpiment prepared from the bile of cattle.**

विश्वाहा (Vishvaaha): At all times. भेषजी (Bheshajee): Medicine; healing. विश्व भेषजी (Visva Bheshajee): Water in sufficient quantity. रुतस्य (Roothasya): Filled with pain. भेषजी (Bheshajee): Medcine; healing. तया (Thayaa): Protection. नो (No) Do not. मृड (Mrda): To treat kindly. जीवसे (Jeevase): Life saving; healthy; blood purifying; blood producing.

Note : 'विश्वाह भेषजी (Vishvaaha Bheshajee)' means 'drugs containing remedies for all diseases'. 'Vaayu (air)' is considered to be the root cause of most of the diseases. Herbs categorised under 'शिवा (Shivaa)' are 'विश्वाह भेषजी (Vishvaaha Bheshajee)' Life Saving Drug. Consumption of 'Shivaa' helps to eliminate the filthy air from the body.

CURE FOR ULCER, CANCER, TUMOUR, ABSCESS, SORE ETC.

51. परि नो रुद्रस्य हेतिर्वृणक्तु परि त्वेषस्य दुर्मतिरघायोः ।
अव स्थिरा मघवद्भ्यस्तनुष्व मीढ्वस्तोकाय तनयाय मृड ।।

Pa-ri no Ru-dra-sya he-thir-vr-nak-thu pa-ri tve-sha-sya dur-maa-thi-ra-ghaa-yo;
Ava sthi-raa ma-gha-vad-bhya-stha-nu-shva mee-dda-vas-tho-kaa-ya tha-na-yaa-ya mr-da.

Literary meaning

O' the merciful Lord Rudra, we circumambulate You. Please do not turn Your weapon towards us. Please do not threaten us with Your weapon. We are ignorant. Please grant us eternal happiness within this perishable body itself. Please make our offsprings happy.

Another literary meaning

O' the merciful Lord Rudra, I circumambulate You. My body is threatened with fever and pus is flowing out of the sore caused due to injury. I am Your new born child and is ignorant. You are liberal. Please save me by removing the disease existing in my body.

परि नो रुद्रस्य (Pari No Rudrasya): Going around Lord Rudra (circumambulation). हेति (Hethi): Wound; mercy. वृण (Vrna): Sore; ulcer; cancer; tumour; abscess etc. परि (Pari): Flowing. त्वेषस्य (Thveshasya): Causing fever. दुर्मति (Durmathi): Ignorant. अघायो (Aaghaayo): Due to injury. अवस्थिरा (Avasthira): To enter; to penetrate. मघवद्भ्य (Maghavadbhya): The one who is liberal. अस्तनुष्व (Asthanushva): Dwelling or existing in the body. मीढवस (Meeddavasa): Liberal. तनयाय (Thanayaaya): Offspring. मृड (Mrda): Showing mercy.

Note 1: This Mantra actually shows the remedy for curing ulcer, cancer, tumour, abscess, sore etc.

Note 2: Continuous recitation of this Mantra along with the entire 'Namakam' will help the patient to recover from various dreaded diseases.

Coded meaning

Pus flowing out of a sore caused due to injury and followed with fever can be cured by consuming the decoction made out of the middle stem of Maghavath, Heda, Loha Bhasma (Iron powder), root of Shalaparni, female plant Chakrathulya, Turmeric and Water.

[Administration of the medicines has to be done carefully]

परि नो (Pari no): Flowing out of. रुद्रस्य (Rudrasya): by boiling; हेड (Heda(S), हरड (Harad)(H), Kadukka (M), Terminalia chebula (L); हल्दी (Haladi)(S,H), Manchal (M), Turmeric (E). हेतिर्वृणक्तु (Hethirvrnakthu): Ulcer caused due to injury. परि (Pari): Flowing. त्वेषस्य (Thveshasya): Causing fever. दुर्मति (Durmathi): Disposition of mind. अघायो (Aghaayo): Due to injury. अवस्थिरा (Avasthiraa): Entered. मघवद्भ्य (Maghavadbhya): Middle stem of Maghavat or Maghon. अभ्यस्त (Abhyastha): Re-duplicated base of a root. अयस् (Ayas): लोह भस्म (Iron powder). तनु (Thanu): शलपर्णि (Shalaparni) (S), शरिवन (Sarivan) (H), Desmodium gangeticum (L). मीढ (Meedda): Watered. वस्तोकाय (Vasthokaaya): Produced. तनयाय (Thanayaaya): Female plant Chakra Thulya. मृड (Mrda): To treat kindly (carefully).

Note 2: There is a mention in the Vedas about a system called 'वृणग्न रत्न दान विधि (Vrnagna rathna daana vidhi)' meaning 'System of curing Ulcers'. 'वृणक्तु (Vrnakthu)' also means ERYTHRAEYA CENTAUREOIDES or PHARMALEUM MOLLUGO or CASTOR OIL TREE or COLLULUS CORDIFOLIUS. This would mean that any one of these four may be used for cleaning the stomach before other medicines as mentioned above are used.

It may be seen from the meanings of each sound given above that the God, through this Mantra, really wants to convey that diseases like sore, ulcer, cancer, tumour etc. can be cured by using various plants fruits, seeds, leaves,and flowers mentioned above and also by reciting the Mantra.

Note 3: Since the meaning of the sound 'मृड (Mrda)' is 'to treate carefully', the medicine has to be administered by a knowledgeable person.

CURE FOR THE INJURY CAUSED DUE TO WEAPONS

52. मीढुष्टम शिवतम शिवो नः सुमना भव ।
परमे वृक्षऽआयुधं निधाय कृत्ति वसानऽआ चर पिनाकं बिभ्रदा गहि ।।

Mee-ddu-sh-ta-ma Shi-va-tha-ma Shi-vo na: su-ma-naa bhava;
Pa-ra-me vr-ksha-nvaa-yu-dham ni-dhaa-ya kr-tthi va-saa-na-nvaa cha-ra pi-naa-kam bi-bhra-daa gaa-hi.

Literary meaning

O' the most bountiful Lord Shiva and Your charming consort Goddess Shivaa, who is the supreme essence of the Universe, please bestow prosperity on us and fulfil our desires. O' Lord, who wears the tiger skin and who is roaming by holding the staff, please keep Your mighty Trident on the top of the tree and absorb in us.

मीढुष्टम (Meeddushtama): Most bountiful or liberal. शिवतम (Shivathama): Consort of Shiva. शिवो (Shivo): O' Lord Shiva. न: (Na:): Not. सुमना (Sumanaa): Very charming; handsome. भवा (Bhavaa): Arising or produced from. परमे (Parame): Supreme; most excellent. वृक्ष (Vrksha): Essence. आयुधं (Aayudham): Weapons. निधाय (Nidhaaya): Deposited; having placed or fixed in or on. कृत्ति (Krtthi): The hide or skin on which religious student sits or sleeps (usually the skin of an antelope); the bark of the birch tree. कृत्ति वसान (Krtthivasaana): Wearing a Tiger skin. आ चर (Aa Chara): Roaming. पिनाक (Pinaaka): A staff. बिभ्रदा (Bibhratha): Carrying; bearing. गहि (Gaahi): To be absorbed in.

Coded meaning

For the cure of injury caused due to weapons, first remove the weapon entered into the body and apply the solution made by boiling urine, herbs categorised under Shiva [See Mantra No.2], bark of the Bhoj (birch) tree and the essence of Neem leaves.

मीढ (Meedda): Urine. उष्टम (Ushtama): Boiling. शिवतम (Shivathama): Herbs categorised under 'Shivaa'. शिवो (Shivo): For curing. सुमना (Sumana): Neem leaf. भव (Bhava): Produced from. परमे (Parame): Excellent. वृक्ष (Vrksha): Essence. आयुधं (Aayudham): Weapons. निधाय (Nidhaaya): Injured. कृत्ति वसान (Krtthi vasaana): Bark of the भोज (Bhoja - birch) tree. आचर (Aachara): Apply. पिनाक (Pinaaka): A staff. बिभ्रद (Bibrada): Piercing. गाहि (Gaahi): Entered deeply into.

CURE FOR COUGH AND COLD

53. विकिरिद्र विलोहित नमस्तेऽअस्तु भगवः ।
यास्ते सहस्रँ् हेतयोऽन्यमस्मन्नि वपन्तु ताः ।।

Vi-ki-ri-dra vi-lo-hi-tha namas-the-nvas-thu bha-ga-va;
Yaas-the sa-ha-sra-gum he-tha-yo-nva-nya-mas-ma-nni va-pan-thu thaa.

Literary meaning

Let us pay our obeisance with our folded hands to the gracious Lord having dishevelled hair and copper colour, who sowes with His hand and who is the causation for thousands of other activities in this Universe for our benefit.

विकिरिद्र (Vikiridra): One with dishevelled hair. विलोहित (Vilohitha): One having the colour of copper. नमस्ते (Namasthe): Obeisance. अस्तु (Asthu): Let it be; be it so. भगवः (Bhagava:): Gracious Lord. यास्ते/याहस्ते (Yaasthe/ yaahasthe): or with the hands. सहस्रँ् (Sahasragam): Thousands of. gsr;ks (Hethayo): Reasons for; causation. अन्य (Anya): Other; other things. अस्मन्नि (Asmanni): To us; towards us. oi (Vapa): One who sowes; a sower. rk% (Thaa:): Benefit.

Coded meaning

Bleeding from the nose (it may also mean flowing from the nose due to cough and cold), reasons for which are in thousands, can be cured first by shaving the head and thereafter administering externally on the head the juice obtained by squeezing with one's own hand the leaves/ flowers of Arka, Lajja, Rohitha, Punarnava and Durlabha.

विकिरिद्र (Vikiridra): अर्क (Arka)(S), अक् (Ak)(H), Erikku (M), Calotropis gigantea (L); on the head. विलोहित (Vilohitha): Bleeding of the nose; flowing from the nose due to cough and cold. लोहित (Lohitha): लज्जा (Lajjaa)(S), लज्वन्ति (Lajvanthi)(H), Tottaavaati (M), Mimosa pudica (L); रोहित (Rohitha) (S,H,M), Cyprinus rohitha (L); Punarnava with red flowers. नमस्ते (Namasthe): Squeezing with the hands. अस्तु (Asthu): Let it be. यास (Yaasa): दुर्लभ (Durlabha) (S, H), Alhagi maurorum (L). सहस्रगं (Sahasragam): Thousands of. हेतयो (Hethayo): Reasons for. अन्य (Anya): Other. अस्मन्नि (Asmanni): To us. वप (Vapa): Shaving. वपन्तु (Vapanthu): Placing.

Note : Since the sound 'वप (Vapa)' means 'shaving', the indication is probably to first shave the head and thereafter apply the juice mentioned above.

CURE FOR THE REMOVAL OF PAIN ON THE KNEE JOINTS

54. सहस्राणि सहस्रशो बाह्वोस्तव हेतयः ।
तासामीशानो भगवः पराचीना मुखा कृधि ।।

Sa-ha-sraa-ni sa-ha-sra-sho baa-hvos-tha-va he-tha-ya;
Thaa-saa-mee-shaa-no bha-ga-va: pa-raa-chee-na mu-khaa kr-thi.

Literary meaning

O' Leader of a thousand mighty army possessing thousands of horses, please keep away our enemies with Your mighty hands. O' the gracious and the supreme Lord having complete strength, please destroy our enemies with Your look (third eye).

सहस्राणि (Sahasraani): Leader of a thousand army. सहस्रशो (Sahasrasho): A thousand horses. बाह्व् (Baahva): With arms. उस्तव (Usthava): Thrown; set aside. हे (He): O'. तयः (Thaya:): Lord. आसामीशानो (Aasaameeshaano): The supreme Lord having complete strength. भगवः (Bhagava:): Gracious Lord. पराचिन (Paraachina): Turned away or downwards. मुखा कृधि (Mukhaa Krdhi): Look.

Coded meaning

To overcome the piercing pain on the knee joints, cause of which is accumulation of dirty blood, practice Hatha-yoga regularly. Method of performing Hatha-yoga is - keep both of your arms on the knee joint, concentrate on the knee joint with your head placed downwards.

सह् (Sah): To overcome. आणि (Aani): The part of the leg just above the knee. बाह्वोस्तव (Baahvosthava): With arm. आशामीशो (Aashaameesho): With full efforts.भगवः (Bhagava): By concentrating. पराचीन (Paraacheena): Donwards. मुखा कृधि (Mukhaakrdhi): Direction of the face.

CURE FOR THE PAIN ON THE KNEE JOINTS AND ALL OVER THE BODY

55. असंख्याता सहस्त्राणि ये रुद्राऽऽअधि भूम्याम् ।
तेषाँ सहस्त्रयोजनेऽव धन्वानि तन्मसि ।।

Asam-khyaa-thaa sa-ha-sraa-ni ye Ru-draa-nva-aa-dhi bhoo-myaam;
The-shaa-gam sa-ha-sra-yo-ja-ne-nva-va dha-nvaa-ni than-masi.

Literary meaning

O' Lord Rudra, the leader of a thousand army, who has innumerable forms and each form extending thousands of Yojanas, please keep away Your bow from us.

असंख्याता (Asamkhyaathaa): Innumerable. सहस्त्राणि (Sahasraani): Leader of a thousand army. ये (Ye): By whom or by which. रुद्रा (Rudraa): Lord Rudra. आधि (Aadhi): Origin; First born. भूम्याम् (Bhoomyaam): Of the earth. तेषागं (Theshaagam): Your form. सहस्त्रयोजनेन्वव (Sahasrayojanenvava): One whose form extends to thousands of Yojanas. धन्वानि तन् (Dhanvaani than): Your bow. असि (Asi): From us. Yours.

Coded meaning

To drive away the piercing pain on the knee joints as also in the entire body, the cause of which is excessive deposit of some unknown substance in the body, one should perform 'Dhanur Aasana' (spasmodic contraction of the body-bow shaped Aasana) by directing your thought to one point with entire sincerety.

अस् (As): To drive away. अख्याता (Akhyaatha): Unknown substance. सहस्र (Sahasra): Thousands. आणि (Aani): Pain; the part of the leg just above the knee. ये (Ye): By whom; by which. रुद्र (Rudra): Excessive. आधि (Aadhi): Deposit; accumulation. भूम्याम् (Bhoomyaam): In the body. ते (The): Your. ऐषागं (Eashaagam): Perform; practice. सहस्र (Sahasra): With full exertion or sincerity. योजनेन्वव (Yojanenvava): Directing your thoughts to one point. धन्वानि (Dhanvaani): Dhanur Aasana (spasmodic contraction of the body - bow shaped Aasana). तन् (Than): Your. मसि (Masi): Body.

TO DRIVE AWAY THE EXCESS AIR DEPOSIT IN THE BODY

56. अस्मिन् महत्यर्णवेऽन्तरिक्षे भवाऽअधि ।
तेषाँ् सहस्रयोजनेऽव धन्वानि तन्मसि ।।

As-mi-n ma-ha-thyar-na-ve-nvan-tha-reek-she bha-vaa-nva-aadhi;
The-shaa-gam sa-ha-sra-yo-ja-ne-nva-va dha-nvaa-ni than-ma-si.

Literary meaning

O' the one who has great form extending thousands of Yojanas and touching upto the sky, the one who is the first born, please keep away Your bow from us.

अस्मिन् (Asmin): Among us; with us; I am. महत्यर्णवे (Mahathyarnave): One who has great size or extent; Great Lord. ऽन्तरिक्षे (Anthareekshe): Touching the sky. भवा (Bhavaa): Arising or born from. आधि (Aadhi): Origin; beginning. तेषागं (Theshaagam): Your form. सहस्रयोजनेन्वव (Sahasrayojanenvava): One whose form extends to thousands of Yojanas. धन्वानि तन् (Dhanvaani than): Your bow. असि (Asi): From us.

Coded meaning

To drive away the excess air deposit in the body, which latteron become agitated or is about to become agitated, one should perform 'Dhanur Aasana' (spasmodic contaction of the body - bow shaped Aasana) by directing your thought to one point with entire sincerety.

अस्मिन (Asmin): To drive away. महत्यर्णवे (Mahathyarnave): Too much agitated. ऽन्तरिक्षे (Anthareekshe): The air. भवा (Bhavaa): About to become. आधि (Aadhi): Deposited. ते (The): Your. ऐषागं (Eashaagam): Perform; practice. सहस्र (Sahasra): With full exertion or sincerity. योजनेन्वव (Yojanenvava): Directing your thoughts to one point. धन्वानि (Dhanvaani): Dhanur Aasana (spasmodic contraction of the body - bow shaped Aasana). तन् (Than): Your. मसि (Masi): Body.

CURE FOR THE INFLAMMATION OF THE NECK

57. नीलग्रीवा: शितिकण्ठा दिवँ्‌ रुद्राऽउपश्रिता: ।
तेषाँ्‌ सहस्त्रयोजनेऽव धन्वानि तन्मसि ।।

Nee-la-gree-vaa: shi-thi-kan-taa di-va-gam Ru-draa-nvu-pa-sri-thaa;
The-shaa-gam sa-ha-sra-yo-ja-ne-nva-va dha-nvaa-ni than-masi.

Literary meaning

O' Lord Rudra, the one with the blue neck resembling to that of a peacock, the one who dwells in Heaven, the one whose form extends to thousands of Yojanas, we seek Your protection and request You to keep away Your bow from us.

नीलग्रीवा (Neelagreeva): Blue necked. शितिकण्ठा (Shithikantaa): Having the peacock coloured neck. दिवगं (Divagam): Spread; Heaven. रुद्रा (Rudraa): Lord Rudra. उपश्रिता (Upasrithaa): One who has approached; come near for protection. तेषागं (Theshaagam): Your form. सहस्त्रयोजनेन्वव (Sahasrayojanenvava): One whose form extends to thousands of Yojanas. धन्वानि तन् (Dhanvaani Than): Your bow. असि (Asi): From us.

Coded meaning

Inflammation of the neck, due to which the front portion of the neck (around the area of the throat) become swollen, appears shining and spread over a large area, and hanging from the neck can be cured by performing 'Dhanur Aasana' (spasmodic contraction of the body - bow shaped Aasana) by directing your thought to one point with entire sincerety.

नीलग्रीवाय (Neelagreevaaya): Inflammation of the neck. शितिकण्ठा (Shithikantaa): A particular disease of the neck, where the front portion of the neck (around the area of the throat) becomes swollen, shines and hangs out. दिवगं (Divagam): Spread. रुद्रान्व (Rudraanva): Shining. उपश्रित (Upasrithaa): Leaning towards or upon. तेषागं (Theshaagam): Your body. ते (The): You. ऐषागं (Eashaagam): Perform; practice. सहस्र (Sahasra): With full exertion or sincerity. योजनेन्वव (Yojanenvava): Directing your thoughts to one point. धन्वानि (Dhanvaani): Dhanur Aasana (spasmodic contraction of the body - bow shaped Aasana). तन् (Than): Your. मसि (Masi): Body.

CURE FOR THE INFLAMMATION OF THE NECK

58. नीलग्रीवा: शितिकण्ठा: शर्वाऽअध: क्षमाचरा: ।
तेषाँ् सहस्त्रयोजनेऽव धन्वानि तन्मसि ।।

Nee-la-gree-vaa: shi-thi-kan-taa: shar-vaa-nva-dha ksha-maa-cha-raa:
The-shaa-gam sa-ha-sra-yo-ja-ne-nva-va dha-nvaa-ni than-ma-si.

Literary meaning

O' the one with the blue-neck, the one having the neck of the colour that of a peacock, the one who kills the enemies with arrows and at the same time who is tolerent, the one whose form extends to thousands of Yojanas, please keep away Your bows from us.

नीलग्रीवा (Neelagreevaa): Blue necked. शितिकण्ठा (Shithikantaa): Having the peacock coloured neck. शर्वा (Sharvaa): One of the epithet of Rudra, meaning the god who kills people with arrows. अध: (Adha:): And; at the same time. क्षमाचर (Kshamaachara): One who is patient. तेषागं (Theshaagam): Your form. सहस्त्रयोजनेन्वव (Sahasrayojanenvava): One whose form extends to thousands of Yojanas. धन्वानि तन् (Dhanvaani Than): Your bow. मसि (Masi): From us.

Coded meaning

Those who are suffering from the 'inflammation of the neck', due to which the front portion of the neck (area around the neck) becomes swollen, shines and hangs out, should sleep on the floor during night and also perform 'Dhanur Aasana' (spasmodic contraction of the body - bow shaped Aasana) by directing your thought to one point with full exertion.

नीलग्रीवा (Neelagreevaa): Inflammation of the neck. शितिकण्ठा (Shithikantaa): A particular disease of the neck, where the front portion of the neck (area around the throat) becomes swollen, shines and hangs out. शर्वान्व (Sharvaanva): During night. अध: (Adha): In the lower region; ground. क्षमाचर: (Kshamaachara): Being in the ground. ते (The): You. ऐषागं (Eshaagam): Perform; practice. सहस्र (Sahasra): With full exertion or sincerity. योजनेन्वव (Yojanenvava): Directing your thoughts to one point. धन्वानि (Dhanvaani): Dhanur Aasana (spasmodic contraction of the body - bow shaped Aasana). तन् (Than): Your. मसि (Masi): Body.

CURE FOR THE INFLAMMATION OF THE NECK

59 ये वृक्षेषु शष्पिञ्जरा नीलग्रीवा विलोहिताः ।
तेषाँ॒ सहस्त्रयोजनेऽव धन्वानि तन्मसि ।।

Ye vr-kshe-shu sha-sh-pin-ja-raa nee-la-gree-vaa vi-lo-hi-thaa;
The-shaa-gam sa-ha-sra-yo-ja-ne-nva-va dha-nvaa-ni than-ma-si.

Literary meaning

O' the one who lives in trees and who has red and golden complexions and blue throat and who dwells in the Heavenly regions, the one whose form extends to thousands of Yojanas, please keep away Your bow from us.

ये (Ye): O'. वृक्षेषु (Vrksheshu): Who live in trees. शष्पिञ्जरा (Shashpinjara): The one who has the colour of yellowish red. It also means the one who has the colour of pale-green and yellow. नीलग्रीव (Neelagreeva): Blue necked. विलोहिताः (Vilohithaa:): The one who has red colour. तेषागं (Theshaagam): Your form. सहस्त्रयोजनेन्वव (Sahasrayojanenvava): One whose form extends to thousands of Yojanas. धन्वानि तन् (Dhanvaani Than): Your bow. मसि (Masi): From us.

Coded meaning

Inflammation of the neck, due to which water flows from the nose (afflicted with cough and cold), can be cured by applying the paste made of the root of Naagakeshara and/or the root of Angur (grapes), Camphor and Turmeric as also by performing 'Dhanur Aasana' (spasmodic contraction of the body - bow shaped Aasana) by directing your thought to one point with full exertion.

ये (Ye): Those. वृक्षेषु (Vrksheshu): Root. शष्पिञ्जरा (Shashpincharaa): नाग केशर (Naaga keshara) (S), नाग केशर (Naag keshar) (H), Naaga champakam (M), Mesua roxburghii (L); and अंगूर (Angur) (H), Munthiri (M), Grapes or Vine-palm (E); and Camphor; and Turmeric. नीलग्रीवा (Neelagreevaa): Inflammation of the neck. विलोहत्त (Vilohitha): Bleeding of the nose; flowing from the nose due to cough and cold. ते (The):Your. ऐषागं (Eshaagam): Perform; practice. सहस्त्र (Sahasra): With full exertion or sincerity. योजनेन्वव (Yojanenvava): Directing your thoughts to one point. धन्वानि (Dhanvaani): Dhanur Aasana (spasmodic contraction of the body - bow shaped Aasana). तन् (Than): Your. मसि (Masi): Body.

CURE FOR ITCHING OR IRRITATING SKIN DISEASE APPEARING ON THE HEAD

60 ये भूतानामधिपतयो विशिखासः कपर्दिनः ।
तेषा॒ँ सहस्रयोजनेऽव धन्वानि तन्मसि ।।

Ye bhoo-thaa-naa-ma-dhi-pa-tha-yo vi-shi-khaa-sa: ka-par-di-na:
The-shaa-gam sa-ha-sra-yo-ja-ne-nva-va dha-nvaa-ni than-ma-si.

Literary meaning

O' the Leader of the spirits and ghosts, having clean shaven heads, the one who has matted hair, the one whose form extends to thousands of Yojanas, please keep away Your bow from us.

ये (Ye): O'. भूतानामधिपति (Bhoothaanaamadhipathi): Lord of the beings; Lord of the deceased. विशिखासः (Vishikhaasa): Bald headed. कपर्दिन (Kapardina): Who has the matted hair. तेषागं (Theshaagam): Your form. सहस्रयोजनेन्वव (Sahasrayojanenvava): One whose form extends to thousands of Yojanas. धन्वानि तन् (Dhanvaani Than): Your bow. मसि (Masi): From us.

Coded meaning

Itching or irritating skin disease arising at a particular part of the head called 'अधिपति - Adhipathi' (supreme part of the head) can be cured by shaving of the matted hair and also by performing 'Dhanur Aasana' (Spasmodic contraction of the body - bow shaped Aasana) by directing your thought to one with full exertion.

ये (Ye): Those. भूत (Bhootha): Arising. नाम (Naama): Called; named. अधिपति (Adhipathi): A particular part of the head (where a wound proves instantly fatal) which is named as 'Adhipathi'. विशिख (Vishikha): The act of shaving. खास (Khaasa): Itching or irritating. कपर्दिन (Kapardina): Matted hair. ते (The): You. ऐषाग (Eshaagam): Perform; practice. सहस्र (Sahasra): With full exertion or sincerity. योजनेन्वव (Yojanenvava): Directing your thoughts to one point. धन्वानि (Dhanvaani): Dhanur Aasana (spasmodic contraction of the body - bow shaped Aasana). तन् (Than): Your. मसि (Masi): Body.

Note: Perhaps, keeping matted hair by all men was the fashion during the Vedic period. This seems to be the reason for repeated usage of the sound कपर्दिन (Kapardina)'.

BEST TONIC FOR HEALTHY LIFE

61 ये पथां पथिरक्षय ऐलबृदाऽआयुर्युधः ।
तेषा॒ँ सहस्त्रयोजनेऽव धन्वानि तन्मसि ।।

Ye pa-thaam pa-thi-rak-sha-ya ela-br-daa-nvaa-yur-yu-dha:
The-shaa-gam sa-ha-sra-yo-ja-ne-nva-va dha-nvaa-ni than-masi.

Literary meaning

O’ the one who shows the righteous path and who protects the pedestrians of that path and who gives plenty of food throughout life, whose form extends to thousands of Yojanas, please keep away Your bow from us.

ये (Ye): O’. पथ (Patha): Path; road. पथिरक्षय (Pathirakshaya): Protector of the padestrians. ऐलबृदान्व (Ealabrdaanva): Plenty of food. आयुर्युधः (Aayuryudha:): Throughout life. तेषागं (Theshaagam): Your form. सहस्त्रयोजनेन्वव (Sahasrayojanenvava): One whose form extends to thousands of Yojanas. धन्वानि (Dhanvaani Than): Your bow. मसि (Masi): From us.

Coded meaning

For leading a healthy life, consume the outer cover of Heda and Jaathi phal and the seeds of Elayicchi (Cardamom) throughout life and also perform ‘Dhanur Aasana’ (spasmodic contraction of the body - bow shaped Aasana) by directing your thought to one point with full exertion

[Continued in the next Mantra]

ये (Ye): Those. पथां (Patthaam): हेड (Heda) (S), हरड (Harad) (H), Kadukka (M), Terminalia chebula (L); as also जातिफल (Jaathiphal) (S), जाय फल (Jaay-phal) (H), Jaathikka (M), Myristica fragrans (L). पथिरक्षय (Patthirakshaya): Outer cover of the seed. एलाबृदान्व (Elaabrdaanva): Seed of Cardamon. आयुर्युध (Aayuryudha): For long life; throughout life. ये (The): You. ऐषागं (Eshaagam): Perform; practice. सहस्त्र (Sahasra): With full exertion or sincerity. योजनेन्वव (Yojanenvava): Directing your thoughts to one point. धन्वानि (Dhanvaani): Dhanur Aasana (spasmodic contraction of the body - bow shaped Aasana). तन् (Than): Your. मसि (Masi): Body.

BEST TONIC FOR HEALTHY LIFE

62 ये तीर्थानि प्रचरन्ति सृकाहस्ता निषङ्गिणः ।
तेषाँ् सहस्त्रयोजनेऽव धन्वानि तन्मसि ।।

Ye theer-thaa-ni pra-cha-ran-thi sr-kaa-has-thaa ni-shan-gi-na;
The-shaa-gam sa-ha-sra-yo-ja-ne-nva-va dha-nvaa-ni than-masi.

Literary meaning

O' the one who protects the holy places by moving about holding an arrow in the hand and wielding the sword, the one who moves in all directions, the one whose form extends to thousands of Yojanas, please keep away Your bow from us.

ये (Ye): O'. तीर्थानि (Theerthaani): Holy places. प्रचरन्ति (Pracharanthi): Proceeding to; circulating; visiting. सृकाहस्ता (Srkaahasthaa): Holding an arrow in the hand. निषिङ्गण : (Nishangina): The wielder of the sword. तेषागं (Theshaagam): Your form. सहस्त्रयोजनेन्वव (Sahasrayojanenvava): One whose form extends to thousands of Yojanas. धन्वानि तन् (Dhanvaani Than): Your bow. मसि (Masi): From us.

Coded meaning

and proceed within the proximity to (towards) a holy place or a place free from pollution and circulate the place with full concentration by pushing the hands backwards and - forwards and also perform 'Dhanur Aasana' (spasmodic contraction of the body - bow shaped Aasana) by directing your thought to one point with full exertion.

ये (Ye): And. तीर्थानि (Theertthaani): A holy place; a place free from pollution. प्रचर (Prachara): To proceed. अन्ति (Anthi): Within the proximity of. सृकाहस्ता (Srkaahasthaa): Pushing the hands backwards and forwards. निष् (Nish): Free from attachment; with entire concentration. अञ्जिण (Angina): Walking. ते (The): You. ऐषागं (Eshaagam): Perform; practice. सहस्त्र (Sahasra): With full exertion or sincerity. योजनेन्वव (Yojanenvava): Directing your thoughts to one point. धन्वानि (Dhanvaani): Dhanur Aasana (spasmodic contraction of the body - bow shaped Aasana). तन् (Than): Your. मसि (Masi): Body.

USEFULNESS OF DRINKING WATER AND PERFORMING DHANUR AASANA

63 येऽन्नेषु विविध्यन्ति पात्रेषु पिवतो जनान् ।
तेषाँ् सहस्रयोजनेऽव धन्वानि तन्मसि ।।

Ye-na-nne-shu vi-vi-dhyan-thi paa-thre-shu pi-va-tho ja-naan;
The-shaa-gam sa-ha-sra-yo-ja-ne-nva-va dha-nvaa-ni than-masi.

Literary meaning

O' the one inhabiting in various foodstuffs, the one inhabiting in the drinking vessels, the one who drinks the water continuously, the one whose form extends to thousands of Yojanas, please keep away Your bow from us.

ये (Ye): O'. अन्नेषु (Anneshu): Who stand in food. विविध्यन्ति (Vividhyanthi): In various. पात्रेषु (Paathreshu): Who stand in the drinking vessel or bowl; present at meals. पिवतो (Pivatho): Drinking. जनान् (Janaan): Generating; living being; person. तेषागं (Theshaagam): Your form. सहस्रयोजनेन्वव (Sahasrayojanenvava): One whose form extends to thousands of Yojanas. धन्वानि तन् (Dhanvaani Than): Your bow. मसि (Masi): From us.

Coded meaning

A person should drink sufficient quantity of water (several times) and perform 'Dhanur Aasana' (spasmodic contraction of the body - bow shaped Aasana) by directing his thought to one point with full exertion and then take usual food.

ये (Ye): Those. अन्नेषु (Anneshu): Before food. विविध्यन्ति (Vividhyanthi): Several times; sufficient quantity. पात्रेषु (Paathreshu): Water in the vessel. पिवतो (Pivatho): Drinking. जनान् (Janaan): Person. ते (The): You. ऐषागं (Eshaagam): Perform; practice. सहस्र (Sahasra): With full exertion or sincerity. योजनेन्वव (Yojanenvava): Directing your thoughts to one point. धन्वानि (Dhanvaani): Dhanur Aasana (spasmodic contraction of the body - bow shaped Aasana). तन् (Than): Your. मसि (Masi): Body.

NECESSITY OF KEEPING CONTROL OVER THE CONSUMPTION OF FOOD

64 यऽएतावन्तश्च भूयाँ॒सश्च दिशो रुद्रा वितस्थिरे ।
तेषाँ॒ सहस्रयोजनेऽव धन्वानि तन्मसि ।।

Ya-nve-thaa-van-thas-cha bhu-yaa-gam-sas-cha di-sho Ru-draa vi-thas-thi-re;
The-shaa-gam sa-ha-sra-yo-ja-ne-nva-va dha-nvaa-ni than-masi.

Literary meaning

O' Lord Rudra, the one who is spread in all directions, who has so many forms and each one form extending thousands of Yojanas, please keep away Your bow from us.

ये (Ye): O'. एतावन्त (Ethaavantha): So many; so great; such. भूयागंसश्च (Bhuyaagamsascha): Innumerable forms. दिशो (Disho): All directions. रुद्रा (Rudra): O' Lord Rudra. वितस्थिरे (Vithasthire): Spread over. तेषागं (Theshaagam): Your form. सहस्रयोजनेन्वव (Sahasrayojanenvava): One whose form extends to thousands of Yojanas. धन्वानि तन् (Dhanvaani Than): Your bow. मसि (Masi): From us.

Coded meaning

Uncontrolled, excessive and frequent (without interval or a fixed time) consumption of food will spoil the digestive faculty and will invite 'मन्दाग्नि - Mandaagni (Dyspepsia)' and to avoid this, one should consume limited food at fixed intervals and perform 'Dhanur Aasana' (spasmodic contraction of the body - bow shaped Aasana) by directing his thought to one point with full exertion.

ये (Ye): Those. अयतावन्तश्च (Ayathaavanthascha): Uncontrolled. भूयागं (Bhooyaagam): Excessive; larger quantity. सश्च (Sascha): Enjoy; consume. दिशो (Disho): Manner; frequency. रुद्रा वितस्थिरे (Rudraa vithastthire): Slowness in the digestive faculty which is known as 'मन्दाग्नि - Mandaagni (Dyspepsia)'. ते (The): You. ऐषागं (Eshaagam): Perform; practice. सहस्र (Sahasra): With full exertion or sincerity. योजनेन्वव (Yojanenvava): Directing your thoughts to one point. धन्वानि (Dhanvaani): Dhanur Aasana (spasmodic contraction of the body - bow shaped Aasana). तन् (Than): Your. मसि (Masi): Body.

THE BEAUTIFUL PRAYER 1

65 नमोऽस्तु रुद्रेभ्यो ये दिवि येषां वर्षमिषवः ।
तेभ्यो दश प्राचीर्दश दक्षिणा दश प्रतीचीर्दशोदीचीर्दशोर्ध्वाः ।।
तेभ्यो नमोऽअस्तु ते नोऽवन्तु ते नो मृडयन्तु ते ।
यं द्विष्मो यश्च नो द्वेष्टि तमेषां जम्भे दध्मः ।।

Namo-nvas-thu Ru-dre-bhyo ye di-vi ye-shaam var-sha-mi-sha-va;
The-bhyo da-sha praa-cheer-da-sha dak-shi-naa da-sha pra-thee-cheer-da-sho-dee-cheer-da-shor-dhvaa;
The-bhyo na-mo-nvas-thu the no-nva-van-thu the no mr-da-yan-thu the;
Yam dvi-sh-mo yas-cha no dve-sh-ti tha-me-shaam jam-bhe da-dh-ma:

Literary meaning

Salutations to the most bountiful Lord Rudra. May those praises we have made so far be pleasing unto You. May waters of the sky be made available to us in plenty through the rain in the present year itself. May You not fill my first half of fifty (childhood) with dislikes, and may You not fill my next part of the first half of fifty (youth) without carnal pleasures, and may You not fill my first half next to fifty (manhood) without glory and honour and may You not fill my second half next to fifty (old age) with decay and hatred. Salutations to the most bountiful Lord. May You hear our praises unto You and favour us till the end of our life. O' merciful Lord, may You kindly endeavour to take us to the Heavenly region, after we have lived our full term.

नमोन्वस्तु रुद्रेभ्यो (Namonvasthu Rudrebhyo): Salutations to the most bountiful Lord Rudra. ये (Ye): Those. दिवि (Divi): Praises. येषां (Yeshaam): Endeavour; to exert one's self. ऐषां (Eashaam): In the present year. वर्ष (Varsha): Rain; raining according to one's wish. इषव (Ishava): Waters of the sky. तेभ्यो (Thebhyo): May you. दश (Dasha): Periods or states of human life. There are four states in human life. Infancy or childhood, adolescence or youth, manhood and old age. प्राचीर्य (Praacheerya): Prior; childhood; stage prior to 25 years of age. दश (Dasha): Periods or states of human life. दक्षिण (Dakshina): Second part; stage between 26 years and 50 years. दश (Dasha): Periods or states of human life. प्रतिचीर (Prathicheera): Stage in front or after; stage after 50 years and upto 75 years. दी (Dee): Perishing, decaying. दीचीर (Deecheera): Stage of decaying i.e. old age; stage after 75 years and upto 100 years. अर्ध or अर (Ardha or Ara): Half; in the middle; fifty years. ऊर्ध्वा (Oordhavaa): Towards upper region or heaven. तेभ्यो (Thebhyo): May you. नमोन्वस्तु (Namonvasthu): Salutations to the most bountiful. ते नो (The No): Be not. अव (Ava): Favour. वन्तु (vanthu): Praising; salute respectfully. वन् (Van): Wish; desire. अन्त (Antha): Death. ते नो (The No): Be not. मृडयन्तु ते (Mrdayanthu the): Merciful or gracious Lord. यं (Yam): Support. द्विष्मो (Dwishmo): Show hatred against; unfriendly. यश्च (Yascha): Honour; glory; fame. नो (No): Not. द्वेष्टि (Dweshti): Who dislikes. तमेषां (Thameshaam): You may kindly endeavor. जम्भे(Jambhe): Carnal pleasures. दध्मः (Dadhma:): Giving.

Note 1: Period upto 25 years is childhood. Period from 26 years to 50 years is youth. Period from 51 to 75 years is manhood. Period from 76 years to 100 years is old age.

THE BEAUTIFUL PRAYER 2

66 नमोऽस्तु रुद्रेभ्यो येऽन्तरिक्षे येषां वातऽइषवः ।
तेभ्यो दश प्राचीर्दश दक्षिणा दश प्रतीचीर्दशोदीचीर्दशोर्ध्वाः ।।
तेभ्यो नमोऽअस्तु ते नोऽवन्तु ते नो मृडयन्तु ते ।
यं द्विष्मो यश्च नो द्वेष्टि तमेषां जम्भे दध्मः ।।

Namo-nvas-thu Ru-dre-bhyo ye-nvan-tha-ri-kshe ye-shaam vaa-tha-nvi-sha-va:
The-bhyo da-sha praa-cheer-da-sha dak-shi-naa da-sha pra-thee-cheer-da-sho-dee-cheer-da-shor-dhvaa;
The-bhyo na-mo-nvas-thu the no-nva-van-thu the no mr-da-yan-thu the;
Yam dvi-sh-mo yas-cha no dve-sh-ti tha-me-shaam jam-bhe da-dh-ma:

Literary meaning

Salutations to the most bountiful Lord Rudra. May waters of the sky be made available to us in plenty through the wind during this year itself. May You not fill my first half of fifty (childhood) with dislikes, and may You not fill my next part of the first half of fifty (youth) without carnal pleasures, and may You not fill my first half next to fifty (manhood) without glory and honour and may You not fill my second half next to fifty (old age) with decay and hatred. Salutations to the most bountiful Lord. May You hear our praises unto You and favour us till the end of our life. O' merciful Lord, may You kindly endeavour to take us to the Heavenly region, after we have lived our full term.

नमोन्वस्तु रुद्रेभ्यो (Namonvasthu Rudrebhyo): Salutations to the most bountiful Lord Rudra. अन्तरिक्षे (Antharikshe): In the sky. एषां (Eshaam): In this year; in the present year. वात (Vaatha): Wind; air. इषव (Eshava): Waters of the sky. तेभ्यो (Thebhyo): May you. दश (Dasha): Periods or states of human life. There are four states in human life. Infancy or childhood, adolescence or youth, manhood and old age. प्राचीर्य (Praacheerya): Prior; childhood; stage prior to 25 years of age. दश (Dasha): Periods or states of human life. दक्षिणा (Dakshinaa): Second part; stage between 26 years and 50 years. दश (Dasha): Periods or states of human life. प्रतिचीर (Prathicheera): Stage in front or after; statge after 50 years and upto 75 years. दी (Dee): Perishing, decaying. दीचीर (Deecheera): Stage of decaying i.e. old age; stage after 75 years and upto 100 years. अर्ध or अर (Ardha or Ara): Half; in the middle; fifty years. ऊर्ध्वा (Oordhavaa): Towards upper region or heaven. तेभ्यो (Thebhyo): May you. नमोन्वस्तु (Namonvasthu): Salutations to the most bountiful. ते नो (The No): Be not. अव (Ava): Favour. वन्तु (vanthu): Praising; salute respectfully. वन् (Van): Wish; desire. अन्त (Antha): Death. ते नो (The No): Be not. मृडयन्तु ते (Mrdayanthu the): Merciful or gracious Lord. यं (Yam): Support. द्विष्मो (Dwishmo): Show hatred against; unfriendly. यश्च (Yascha): Honour; glory; fame. नो (No): Not. द्वेष्टि (Dweshti): Dislikes. तमेषां (Thameshaam): You may kindly endeavor. जम्भे (Jambhe): Carnal pleasures. दध्मः (Dadhma:): Giving.

THE BEAUTIFUL PRAYER 3

67 नमोऽस्तु रुद्रेभ्यो पृथिव्यां येषामन्नमिषवः ।
तेभ्यो दश प्राचीर्दश दक्षिणा दश प्रतीचीर्दशोदीचीर्दशोर्ध्वाः ।।
तेभ्यो नमोऽअस्तु ते नोऽवन्तु ते नो मृडयन्तु ते ।
यं द्विष्मो यश्च नो द्वेष्टि तमेषां जम्भे दध्मः ।।

Namo-nvas-thu Ru-dre-bhyo ye pr-thi-vyaam ye-shaa-ma-nna-mi-sha-va:
The-bhyo da-sha praa-cheer-da-sha dak-shi-naa da-sha pra-thee-cheer-da-sho-dee-cheer-da-shor-dhvaa;
The-bhyo namo-nvas-thu the no-nva-van-thu the no mr-da-yan-thu the;
Yam dvi-sh-mo yas-cha no dve-sh-ti tha-me-shaam jam-bhe da-dh-ma:

Literary meaning

Salutations to the most bountiful Lord Rudra. May waters of the sky be made available to the Earth for a good harvest. May You not fill my first half of fifty (childhood) with dislikes, and may You not fill my next part of the first half of fifty (youth) without carnal pleasures, and may You not fill my first half next to fifty (manhood) without glory and honour and may You not fill my second half next to fifty (old age) with decay and hatred. Salutations to the most bountiful Lord. May You hear our praises unto You and favour us till the end of our life. O' merciful Lord, may You kindly endeavour to take us to the Heavenly region, after we have lived our full term.

नमोन्वस्तु रुद्रेभ्यो (Namonvasthu Rudrebhyo): Salutations to the most bountiful Lord Rudra. पृथिव्यां (Prthivyaam): To the earth. ऐषां (Eshaam): In this year; in the present year. अन्नं (Annam): Food; harvest. इषव (Ishava): Waters of the sky. तेभ्यो (Thebhyo): May you. दश (Dasha): Periods or states of human life. There are four states in human life. Infancy or childhood, adolescence or youth, manhood and old age. प्राचीर्य (Praacheerya): Prior; childhood; stage prior to 25 years of age. दश (Dasha): Periods or states of human life. दक्षिणा (Dakshinaa): Second part; stage between 26 years and 50 years. दश (Dasha): Periods or states of human life. प्रतिचीर (Prathicheera): Stage in front or after; stage after 50 years and upto 75 years. दी (Dee): Perishing, decaying. दीचीर (Deecheera): Stage of decaying i.e. old age; stage after 75 years and upto 100 years. अर्ध or अर (Ardha or Ara): Half; in the middle; fifty years. ऊर्ध्वा (Oordhavaa): Towards upper region or heaven. तेभ्यो (Thebhyo): May you. नमोन्वस्तु (Namonvasthu): Salutations to the most bountiful. ते नो (The No): Be not. अव (Ava): Favour. वन्तु (vanthu): Praising; salute respectfully. वन् (Van): Wish; desire. अन्त (Antha): Death. ते नो (The No): Be not. मृडयन्तु ते (Mrdayanthu the): Merciful or gracious Lord. यं (Yam): Support. द्विष्मो (Dwishmo): Show hatred against; unfriendly. यश्च (Yascha): Honour; glory; fame. नो (No): Not. द्वेष्टि (Dweshti): Who dislikes. तमेषां (Thameshaam): You may kindly endeavor. जम्भे (Jambhe): Carnal pleasures. दध्मः (Dadhma:): Giving.

चमकं

CHAMAKAM

INVOCATION TO THE GREAT LORD RUDRA

अग्नाविष्णू सजोषसे मा वर्धन्तु वां गिरः ।
द्युम्नैर्वाजोभिरागतम् ।।

Ag-naa-vish-noo sa-jo-sha-se maa var-dhan-thu vaam gi-rah:
Dhyum-nyr-vaa-jo-bhi-raa-ga-tham.

Literary meaning

O’ Agni, O’ Vishnu, I (we) seek your support and blessings to approach the Lord who is adorned by the Moon and His consort, who is the Mother of the Universe. May my (our) devotion and praise to the Lord be like that of refreshing Ushas (Morning Light) is devoted to the Sun. I (we) approach You to bestow me (us) speech, glory and prosperity.

अग्ना (Agnaa) : O’ Agni (Lord of fire). विष्णू (Vishnoo): O’ Lord Vishnu. (One of the Trinity in Hindu Mythology). सजो (Sajo): To be devoted. उषसे (Ushase): Morning Light; wife of Rudra. मा (Maa): Mother of the Universe. वर्ध (Vardha): Giving prosperity. वां गिरः (Vaam Girah): Adorned by Soma (Moon). द्युम्न (Dyumna): Glory. निर्वा (Nirvaa): Cool; refreshing. अभिरम् (Abhiram): To be delighted; be delighted. गतम् (Gatham): Approach; come.

FOR VIGOUR AND VITALITY

1. वाजश्च मे प्रसवश्च मे प्रयतिश्च मे प्रसितिश्च मे धीतिश्च मे क्रतुश्च मे स्वरश्च मे श्लोकश्च मे श्रवश्च मे श्रुतिश्च मे ज्योतिश्च मे स्वश्च मे ।।
यज्ञेन कल्पन्ताम् ।

Vaa-jas-cha me pra-sa-vas-cha me pra-ya-this-cha me pra-si-this-cha me dhee-this-cha me kra-thus-cha me swa-ras-cha me shlo-kas-cha me sra-vas-cha me sru-this-cha me jyo-this-cha me svas-cha me.

[Do fire oblation after reciting the above Mantra]

Literary meaning

May I through Your grace, have food and vitality, and generation before and after me, and authority, and power of meditation, and determination, and power of speech, and the power of reciting hymns in praise of You, and its hearing through my ear, and inner light on my own sweet will.

वाजश्च मे (Vaajascha Me): Food and vitality. प्र (Pra): Before; forward; in front. सवश्च मे (Savascha Me): And generation. प्रयतिश्च मे (Prayathischa Me): And offsprings. प्रसितिश्च मे (Prasithischa Me): And authority. धीतिश्च मे (Dheethischa Me): And meditation. क्रतुश्च मे (Krathuscha Me): And determination. स्वरश्च मे (Svarascha Me): And power of speech. श्लोकश्च मे (Slokascha Me): And hymns in praise of the Lord. श्रवश्च मे (Sravascha Me): And hearing. श्रुतिश्च मे (Sruthischa Me): Through my ear, which is the organ of hearing. ज्योतिश्च मे (Jyothischa Me): And inner light. स्वश्च मे (Svascha Me): And own; one's own; our own.

Note 1: 'स्वश्च मे (Svascha Me)' available in YV has been replaced by 'सुवश्च मे (Suvascha Me)' in TS.

Note 2: The clear literary meaning of 'स्वर (Svara)' is 'tone in recitation'. It may be of high or low tone. 'Svara (accent)' is first divided into three viz. Udaatha; Anudaatha and Svaritha. They are further sub-divided into seven notes, which are called 'Note of the musical scale' viz. 1. Nishaada; 2. Rshabha; 3. Gaandhaara; 4. Shadja; 5. Madhyama; 6. Dhaivatha; 7. Panchama. These notes are basically based on the notes of an elephant, bull, goat, peacock, curlew or heron, horse and cuckoo.

These notes are in the respective order sounded in abbreviated form in the music - Ni, Ri, Ga, Sha, Ma, Dha, Pa. The order is sometimes changed, Shadja being placed first and Nishaada last. The shortened note 'Sha' has now been changed to 'Sa'. The reason seems to be that the note 'Sa' is either more captivating or easy to utter.

Meaning of the Vedas are basically based on these 'Accents and Notes'. When the Mantras are sung in different accents and notes, the meaning of the same sound changes. Sometimes the same sound is repeated for a number of times to convey the real essence of the Mantra.

Coded meaning

Regular drinking of Ghee (clarified butter) mixed with the juice of Honey of flowers can effectively influence in increasing our vigour and vitality, the two essential energies required for producing offsprings. Problem in our speech or in the organ of hearing can be rectified by drinking Ghee and the juice of Honey of the flowers duly heated and through recitation of hymns.

वाजश्च मे (Vaajascha Me): Vigour and vitality; Ghee (clarified butter). सव (Sava): The juice or Honey of flowers; stimulator. प्रसवश्च मे (Prasavascha Me): Producing offsprings.. प्रयतिश्च मे (Prayathischa Me): Effective. प्रसितिश्च मे (Prasithischa Me): Influence.धीतिश्च मे (Dheethischa Me): Drinking; consuming. क्रतुश्च मे (Krathuscha Me): Regularly. स्वरश्च मे (Svarascha Me): Voice. श्लोकश्च मे (Shlokascha Me): Through recitation of hymns. श्रवश्च मे (Sravascha Me): Hearing. श्रुतिश्च मे (Sruthischa Me): Organ of hearing. ज्योतिश्च मे (Jyothishcha Me): Duly heated. स्वश्च मे (Svascha Me): Own; one's own.

FOR THE REMOVAL OF VITIATED AIR FROM THE BODY

2. प्राणश्च मेऽपानश्च मे व्यानश्च मेऽसुश्च मे चित्तं च मऽआधीतं च मे वाक्
च मे मनश्च मे चक्षुश्च मे श्रोत्रं च मे दक्षश्च मे बलं च मे ।।
यज्ञेन कल्पन्ताम् ।

Praa-nas-cha me-nva-paa-nas-cha me vyaa-nas-cha me-nva-sus-cha me chi-ttham cha ma-nvaa-dhee-tham cha me vaak cha me ma-nas-cha me chak-shus-cha me sro-thram cha me dak-shas-cha me ba-lam cha me.

[Do fire oblation after reciting the above Mantra]

Literary meaning

May I have Your grace, while breathing in (Praana) and breathing out (Apaana), while circulating the air through the whole body (Vyaana), while absorbing the vital air in the body, and through intelligence and knowledge, while meditating upon You, and through speech and intellect, and through my eyes and ears and by strengthening my mental and physical strength.

प्राणश्च मे (Praanascha Me): While breathing in. अपानश्च मे (Apaanascha Me): While breathing out. व्यानश्च मे (Vyaanascha Me): While circulating the air through the whole body. असुश्च मे (Asuscha Me): While absorbing the vital air in the body. चित्तं च म (Chittham Cha Ma): And intelligence. आधीतं च मे (Aadheetham Cha Me): And meditated upon. वाक् च मे (Vaak Cha Me): And through Speech. मनश्च मे (Manascha Me): And through the internal organ of perception and cognition; The faculty or instrument through which thoughts enter or by which objects of sense affect the soul. चक्षुश्च मे (Chakshuscha Me): And through the eyes. श्रोत्रं च मे (Srothram Cha Me): And through the ear. दक्षश्च मे (Dakshascha Me): And by strengthening the intellectual faculties. बलं च मे (Balam Cha Me): And through my physical strength.

Note 1: 'चित्तं च मऽआधीतं च मे वाक् च मे (Chittham Cha Manvaadheetham Cha Me Vaak Cha Me)' available in YV has been replaced by 'चित्तं च म आधीतं च मे वाक्च मे (Chittham Cha Ma Aadheetham Cha Me Vaakcha Me)' in TS. Likewise 'बलं च मे (Balam Cha Me)' to 'बलं च म (Balam Cha Ma)'.

Note 2: There are three vital airs viz. 1. प्राण (Praana): The air which we breath in; 2) अपान (Apaana): The air which we exhale and which goes downwards and out at the anus; 3) व्यान (Vyaana): The air which circulates or is diffused through the body, and two sub-vital or inferior airs viz. 4. समान (Samaana): The air which is stationed in the cardiac region. 5) उदान (Udaana): The air through which the living being breaths. Through all the five airs the living being speaks.

Coded meaning

For the alleviation of the breathing problems and for strengthening the vital airs, and for diffusing the air which circulates through the body, and for purifying the impure air in the body, and for increasing the memory and for clarity in speech, and for proper eye sight, and for strengthening the hearing organs, consume Jatamansi and the root of Balaa mixed with water and also practice meditation..

प्राणश्च मे (Praanascha Me): And for breathing. अपानश्च मे (Apaanascha Me): And for strengthening the vital air. व्यानश्च मे (Vyaanascha Me): And for diffusing the air which circulates through the body. असुश्च मे (Asuscha Me): And for purifying the impure air. चित्तं च मे (Chittham Cha Me): And for increasing the memory. आधीतं च मे (Aadheetham Cha Me): Through meditation. म (Ma): Water. वाक् च मे (Vaak Cha Me): And for clarity in speech. मनश्च मे (Manascha Me): Jatamansi (S), Jatamanji (H), Jatamanshi (M), Nardostachys jatamansi (L). चक्षुश्च मे (Chakshuscha Me): And for proper eye sight. श्रोत्रं च मे (Srothram Cha Me): And the organ of hearing. दक्षुश्च मे (Dakshuscha Me): And for strengthening. बलं च मे (Balam Cha Me): With बला (Balaa)(S), बव्यार (Baviara) (H), Kurunthotti (M), Sida retusa (L).

VENTRICOSE VEINS AND ITS RELATED PROBLEMS

3. ओजश्च मे सहश्च मऽआत्मा च मे तनूश्च मे शर्म च मे वर्म च मेऽअङ्गानि च
मेऽस्थीनि च मे परूꣳ षि च मे शरीराणि च मऽआयुश्च मे जरा च मे ।।
यज्ञेन कल्पन्ताम् ।

Au-jas-cha me sa-has-cha ma-nvaa-th-maa cha me tha-noos-cha me shar-ma cha me var-ma cha me-nvan-gaa-ni cha me nvas-thee-ni cha me pa-rum-shi cha me sha-ree-raa-ni cha me-nvaa-yus-cha me ja-raa cha me.

[Do fire oblation after reciting the above Mantra]

Literary meaning

May I have Your grace, to possess knowledge, vigour and vitality to my soul and body, strength to my complete bodily limbs and to my bones and joints, and defensive armour to my whole body, and long life, and happiness and comforts through my old age.

Note: Above Mantra is as per YV. TS gives a different version as given below:

ओजश्च मे सहश्च मे आयुश्च मे जरा च म आत्मा च मे तनूश्च मे
शर्म च मे वर्म च मे परूꣳ षि च मे शरीराणि च मे ।।

Au-jas-cha me sa-has-cha me aa-yus-cha me ja-raa cha ma aath-maa cha me tha-noos-cha me shar-ma cha me var-ma cha me-pa-rum-shi cha me sha-ree-raa-ni cha me.

ओजश्च मे (Aujascha Me): Vigour and vitality. सहश्च मे (Sahascha Ma): And knowledge. आत्मा च मे (Aathmaa Cha Me): And my soul. तनूश्च मे (Thanooscha Me): And my body. शर्म च मे (Sharma Cha Me): And happiness and comfort. वर्म च मे (Varma Cha Me): And defensive armour. अङ्गानि च मे (Angaani Cha Me): And bodily limbs. अस्थीनि च मे (Astheeni Cha Me): And well set bones. परूंषि च मे (Parumshi Cha Me): And well knit joints. शरीराणि च मे (Shareeraani

Cha Me): And bodily strength. आयुश्च मे (Aayuscha Me): And causing long life. जरा च मे (Jaraa Cha Me): And through old age.

Coded meaning

Pain arising in the body due to decrepitation of the Ventricose veins can be alleviated by consuming the essence of Shalparni, Parpataka and Parusha mixed in the butter milk during the winter season, preferably in the month of Agrahaayana (November - December).

ओजश्च मे (Aujascha Me): For strengthening. सहश्च मे (Sahascha Me): The month of Agrahaayana (November-December); The winter season. आत्मा च मे (Aathmaa Cha Me): Essence. तनूश्च मे (Thanooscha Me): शलपर्णि (Shalaparni) or प्रश्नपर्णि (Prasna Parni) (S), शरिवन (Sarivan) (H), Oorila (M), Dasmodium gangeticus (L). वर्म च मे (Varma Cha Me): पर्पटक (Parpataka) (S), पित्त-पापडा (Pitapapara) (H), Tusa (T), Fumaria parviflora or Gardenia latifolia (L). अङ्गानि च मे (Angaani Cha Me): Pain in the body. अस्थीनि च मे (Astheeni Cha Me): Unseasonably. परूंषि च मे (Parumshi Cha Me): परूष (Parusha)(S), फल्स (Phalsa)(H), Grewia asiatica (L).शरीराणि च मे (Shareeraani Cha Me): Appearing like nails all over the body (Ventricose veins). आयुश्च मे (Aayuscha Me): Stirring up; providing power. जरा च मे (Jaraa Cha Me): Decrepitation (physical infirmity due to old age).

Note 1: 'अस्थीनि च मे (Astheeni Cha Me)' means 'Unseasonably'. Therefore the essence of the herbs cannot be taken during other seasons. In other words, the essence can be taken during the winter season only.

Note 2: Cause for the protrusion of the Ventricose veins is physical infirmity due to old age. Administration of the above essence will strengthen the Ventricose veins.

Note 3: 'सहश्च (Sahascha)' also means दण्डोत्पल (Dandothpala)(S,H), Aloe perfolia (L) and 'बल (Bala)(S), Sida acuta (L). Therefore, as a trial, both these herbs or any one of them may also be tried along with other herbs mentioned above.

CURE FOR THE ENLARGEMENT OF THE SCROTUM

4. ज्येष्ठ्यं च मऽआधिपत्यं च मे मन्युश्च मे भामश्च मेऽमश्च मेऽम्भश्च मे जेमा च मे महिमा च मे वरिमा च मे प्रथिमा च मे वर्षिमा च मे द्राघिमा च मे वृद्धं च मे वृद्धिश्च मे ।।

यज्ञेन कल्पन्ताम् ।

Jye-sh-tyam cha ma-nvaa-dhi-pa-thyam cha me ma-nyus-cha me bhaa-mas-cha me-nva-mas-cha me-nvam-bhas-cha me je-maa cha me ma-hi-maa cha me va-ri-maa cha me pra-thi-maa cha me var-shi-maa cha me draa-ghi-maa cha me vr-dham cha me vr-dhis-cha me.

[Do fire oblation after reciting the above Mantra]

Literary meaning

May I through Your grace be granted chieftainship, and authority, and self pride, and splendour, and strength, and the celestial waters, and victory, and greatness, and superiority, and vastness, and longevity, and an unbroken lineage, and wealth and ever increasing prosperity.

ज्येष्ठ्यं च म (Jyeshtyam Cha Ma): Chieftainship. आधिपत्यं च मे (Aadhipathyam Cha Me): And authority. मन्युश्च मे (Manyuscha Me): And self pride. भामश्च मे (Bhaamascha Me): And splendour. अमश्च मे (Amascha Me): And strength. अम्भश्च मे (Ambhascha Me): And the celestial waters. जेमाा च मे (Jemaa Cha Me): And victory. महिमा च मे (Mahimaa Cha Me): And greatness. वरिमा च मे (Varimaa Cha Me): And superiority. प्रथिमा च मे (Prathimaa Cha Me): And vastness. वर्षिमा च मे (Varshimaa Cha Me): And longevity. द्राघिमा च मे (Draaghimaa Cha Me): And an unbroken lineage. वृद्धं च मे (Vrddham Cha Me): And wealth. वृद्धिश्च मे (Vrdhischa Me): And prosperity.

***जेया (Jeyaa) has been mispelt as जेमा (Jemaa).**

Coded meaning

When afflicted with the disease called 'Vrddhi (enlargement of the scrotum)', by birth, the symptoms of which are - the scrotum, a pre-eminent part of our body, which covers the two testicles, is filled with water and air and appears large and extended, consume daily....

[Continued in next Mantra]

जयेष्ठ्यं च म (Jyeshtyam Cha Ma): Pre-eminent. आधिपत्यं च मे (Aadhipathyam Cha Me): Not matured. मन्युश्च मे (Manyuscha Me): Afflicted with. अम्भश्च मे (Ambhascha Me): Water. जेमाा च मे (Jemaa Cha Me): To eat. महिमा च मे (Mahimaa Cha Me): Large. वरिमा च मे (Varimaa Cha Me): The cover. प्रथिमा च मे (Prathimaa Cha Me): Extended; spread. वर्षिमा च मे (Varshimaa Cha Me): In the body. द्राघिमा च मे (Draaghimaa Cha Me): Extended. वृद्धं च मे (Vrddham Cha Me): For destroying. वृद्धिश्च मे (Vrdhischa Me): Swelling of the body; enlargement of the scrotum (either from swelled testicles or hydrocele); scrotum is the bag which contain the testicles.

CURE FOR THE ENLARGEMENT OF THE SCROTUM

5. सत्यं च मे श्रद्धा च मे जगच्च मे धनं च मे वशश्च मे त्विषिश्च मे क्रीडा
च मे मोदश्च मे जातं च मे जनिष्यमाणं च मे सूक्तं च मे सुकृतं च मे।।
यज्ञेन कल्पन्ताम् ।

Sa-thyam cha me sra-dhaa cha me jaga-cch me dha-nam cha me va-shas-cha me thvi-shis-cha me kree-daa cha me mo-das-cha me jaa-tham cha me jani-shya-maa-nam cha me sook-tham cha me su-kr-tham cha me.

[Do fire oblation after reciting the above Mantra]

Literary meaning

May I through Your grace be granted truthfulness, and faithfulness (belief in God), and immovable property, and material wealth, and an obedient wife, and a daughter-in-law, and amusement, and pleasure, and long life to those who have already born, and to my wife, and to those who is yet to be born, and eloquent speech and good deeds.

सत्यं च मे (Sathyam Cha Me): Truthfulness. श्रद्धा च मे (Sraddhaa Cha Me): And faithfulness (belief in god). जगच्च् मे (Jagacch Me): And immovable property. धनं च मे (Dhanam Cha Me): And material wealth; treasure. वशश्च मे (Vashascha Me): And an obedient wife. त्विषिश्च मे (Thvishischa Me): And a daugther-in-law. क्रीडा च मे (Kreedaa Cha Me): And amusement. मोदश्च मे (Modascha Me): And delight; pleasure. जातं च मे (Jaatham Cha Me): And those who have already born. जनीष्यमाणं च मे (Janeeshyamaanam Cha Me): And to my wife. सूक्तं च मे (Sooktham Cha Me): And eloquent speech. सुकृतं च मे (Sukrtham Cha Me): And a good or righteous deed; meritorious act.

Note: 'विश्वं च मे महश्च मे (Visvam Cha Me Mahascha Me)' available in the YV text has been replaced by 'वशश्च मे त्विषिश्च (Vashascha Me Thvishischa Me)' in TS, which seems to be correct for the reason that no meaning which suits the theme is derived from the sound 'विश्वं (Vishvam)'; whereas the sound

'वशश्च (Vashascha)' meaning an obedient wife correctly fit in here when we take into account the meaning of the sound 'जनिष्य (Janishya)' meaning 'a daughter-in law'. Likewise the sound 'त्विषि (Thvishi)' meaning 'a daughter-in-law' seems to be correct in place of the sound 'महस् (Mahas)' meaning 'glory or power'.

Coded meaning

the medicine prepared out of the powder of Asvattha, Barley, Kanchuka and Ajamoda and through the recitation of the Mantra and through worship and through the performance of good deeds.

सत्यं च मे (Sathyam Cha Me): अश्वथ (Asvattha) (S,H), Arayaal (M), Ficus religiosa (L). श्रद्धा च मे (Sraddhaa Cha Me): Through devotion. जगच्च् मे (Jagacch Me): Made to powder. धनं च मे (Dhanam Cha Me): Fried barley or rice or any grain reduced to powder. वशश्च मे (Vashascha Me): कन्चुक (Kanachuka) (S), करोण्ड (Karaunda)(H), Karakka (M), Carissa carandas (L). त्विषिश्च मे (Thvishischa Me): Vehemently excited. क्रीडा च मे (Kreedaa Cha Me): Daily. मोदश्च मे (Modascha me): अजमोद (Ajamoda)(S), अजमुद (Ajamud) (H), Ayamodakam (M), Apium graveolens (L). जातं च मे (Jaatham Cha Me): Produced. जनीष्यमाणं (Janeeshyamaanam): By birth. सूक्तं च मे (Sooktham Cha Me): Through the recitation of the Mantra and through worship. सुकृतं च मे (Sukrtham Cha Me): Through the performance of good deeds.

Note: The cause of the disease is closely related to the deeds of the previous birth. Therefore, the preacher says that consumption of medicine alone is not sufficient, whereas one should recite this Mantra and conduct the worship daily and he should perform good deeds.

A LIFE GIVING DRUG

6. ऋतं च मेऽमृतं च मेऽयक्ष्मं च मेऽनामयच्च मे जीवातुश्च मे दीर्घायुत्वं च मऽनमित्रं चमेऽभयं च मे सुखं च मे शयनं च मे सूषाश्च मे सुदिनं च मे।।
यज्ञेन कल्पन्ताम् ।

Rtham cha me-nva-mrtham cha me-nva-yak-sh-mum cha me-nva-naa-ma-ya-cha me jee-vaa-thus-cha me deer-ghaa-yu-thvam cha ma-nva-na-mi-thram cha me-nva-bhayam cha me su-kham cha me sha-ya-nam cha me soo-shaas-cha me su-di-nam cha me.

[Do fire oblation after reciting the above Mantra]

Literary meaning

May I through Your grace, have righteousness, and eternity, and life free from decay and diseases, and food for the sustenance of life, and long life, and experience the absence of unfriendly people and protection to my life, and experience all comforts of life, and a good bed, and good children and may every day in my life be a good day.

ऋतं च मे (Rrtham Cha Me): And righteousness. अमृतं च मे (Amrtham Cha Me): And eternity. अयक्ष्मं च मे (Ayaksham Cha Me): And free from decay. अनामयच्च मे (Anamayaccha Me): And free from disease. जीवातुश्च मे (Jeevaathuscha Me): And food for the sustenance of life. दीर्घायुत्वं च मे (Deerghaayuthvam Cha Me): And long life. अनमित्रं च मे (Anamithram Cha Me): And having no enemies. अभयं च मे (Abhayam Cha Me): And safety; rendering security. सुखं च मे (Sukham Cha Me): And comfort. शयनं च मे (Shayanam Cha Me): And sleeping place. सूषाश्च मे (Sooshaascha Me): And good children. सुदिनं च मे (Sudinam Cha Me): Auspicious day; a bright and fine day.

Note 1: 'यक्ष्म (Yakshma)' also means 'PULMONARY CONSUMPTION'.

Note 2: Mantra Nos.6,7 and 8 are recited in the order as indicated in YV. TS indicates that the recitation is to be done in the reverse order i.e.Mantra No.8

is to be recited first, then Mantra No.7 and then Mantra No.6. Thus the seriatum as per TS is as mentioned below.

शं च मे मयश्च मे प्रियं च मेऽनुकामश्च मे कामश्च मे सौमनश्च मे
भगश्च मे द्रविणं च मे भद्रं च मे श्रेयश्च मे वसीयश्च मे यशश्च मे ।

यन्ता च मे धर्ता च मे क्षेमश्च मे धृतिश्च मे विश्वं च मे महश्च मे
संविच्च में ज्ञात्रं च मे सूश्च मे प्रसूश्च मे सीरं च मे लयश्च मे ।

ऋतं च मेऽमृतं च मेऽयक्ष्मं च मेऽनामयच्च मे जीवातुश्च मे दीर्घायुत्वं च
मऽनमित्रं च मेऽभयं च मे सुखं च मे शयनं च मे सूषाश्च मे सुदिनं च मे ।।

Sham cha me ma-yas-cha me pri-yam cha me-nva-nu-kaa-mas-chame kaa-mas-cha me sow-ma-nas-cha me bha-gas-cha me dra-vi-nam cha me bha-dram cha me sre-yas-cha me va-see-yas-cha me ya-shas-cha me.

Yan-thaa cha me dhar-thaa cha me kshe-mas-cha me dhr-this-cha me vi-swam cha me ma-has-cha me sam-vi-ccha me jnaa-thram cha me soo-sh-cha me pra-soo-sh-cha me see-ram cha me la-yascha me.

Rtham cha me-nva-mrtham cha me-nva-yak-sh-mum cha me-nva-naa-ma-ya-cha me jee-vaa-thus-cha me deer-ghaa-yu-thvam cha ma-nva-na-mi-thram cha me-nva-bhayam cha me su-kham cha me sha-ya-nam cha me soo-shaas-cha me su-di-nam cha me.

Literary meaning

May I through Your grace, have happiness, and enjoyment, and love, and fulfilment of my desires, and develop love to all, and clear mind, and good fortune, and ever increasing wealth, and blessings, and everlasting prosperity, and power of fascination and fame.

May I through Your grace, have the powers of control, and a guardian to protect me, and tranquility, and contentment, and intellectual faculty, and glory, and knowledge, and ability to impart knowledge, and power of procreation and progeny, and good bed, and power to involve in You.

May I through Your grace, have righteousness, and eternity, and life free from decay and diseases, and food for the sustenance of life, and long life, and experience the absence of unfriendly people and protection to my life, and experience all comforts of life, and a good bed, and good children and may every day in my life be a good day.

S.NOTE: Above three Mantras are the nectar of Vedas. I have personally experienced the efficacy of these three Mantras. These three Mantras are really life giving and mystical. Recitation of these Mantras daily will protect the reciter from many impending calamities in his life and will provide him with wealth and other necessities of his life. Above all, several diseases can be cured, sometimes, even without medicines e.g. fever, piles, headache etc.

Note 3: The sound 'सुखं (Sukham)' in YV has been changed to the sound 'सुगं (Sugam)' in TS Likewise 'सुषाश्च (Sushaascha)' in YV has been changed to 'सूषा च (Sooshaa Cha)' in TS.

Coded meaning

Medicine prepared with the combination of Amla, Heda, Madhuparni, Guduchi, Pippali, Thulasi and Ghee is a life giving drug and regular consumption of this medicine will help us to have good sleep, vigour and a comfortable day. It will keep away Tuberculosis and has no side effects.

ऋतं च मे (Rrtham Cha Me): Regularly. अमृतं च मे (Amrtham Cha Me): हरितकी (Harithakee) or अधिफल (Adhiphala) or अमलक (Amalaka)(S), आवँला (Amla)(H), Nellikha (M), Emblica officinalis (L); and हेड (Heda) (S), हरड (Harad) (H), Kadukka (M), Terminalia chebula (L); and मधुपर्णि (Madhuparni)(S), गिलोय (Giloy) (H), Sittamrytu (M), Cocculus cordifolius (L); and पिप्पली (Pippali)(S), पिपलमूल (Piplamul) (H), Pippali (M), Piper longum (L); and तुलसि (Thulsi (S,H,M), Ocimum sanctum (L); clarified butter. अयक्ष्मं च मे (Ayaksham Cha Me): Tuberculosis. अनामयच्च मे (Anamayaccha Me): Free from disease. जीवातुश्च मे (Jeevaathuscha Me): A Life-giving drug. दीर्घायुत्वं च म (Deerghaayuthvam Cha Ma): Long Life. अनमित्रं च मे (Anamithram Cha Me): Having no side effects. अभयं च मे (Abhayam Cha Me): Giving security. सुखं च मे (Sukham Cha Me): Comfort. शयनं च मे (Shayanam Cha Me): Good sleep. सूषाश्च मे (Sooshaascha Me): Strength; vigour. सुदिनं च मे (Sudinam Cha Me): Good day; comfortable day.

STRENGTHENING THE FOUNDATION OF THE WOMB

7. यन्ता च मे धर्ता च मे क्षेमश्च मे धृतिश्च मे विश्वं च मे महश्च मे
संविच्च मे ज्ञात्रं च मे सूश्च मे प्रसूश्च मे सीरं च मे लयश्च मे ।।
यज्ञेन कल्पन्ताम् ।

Yan-thaa cha me dhar-thaa cha me kshe-mas-cha me dhr-this-cha me vi-swam cha me ma-has-cha me sam-vi-ccha me jnaa-thram cha me soo-sh-cha me pra-soo-sh-cha me see-ram cha me la-yas-cha-me.

[Do fire oblation after reciting the above Mantra]

Literary meaning

May I through Your grace, have the power of control, and a guardian to protect me, and tranquility, and contentment, and intellectual faculty, and glory, and knowledge, and ability to impart knowledge, and power of procreation and progeny, and good bed, and power to involve in You.

यन्ता च मे (Yanthaa Cha Me): To be conrolled or to be checked or to be restrained. धर्ता च मे (Dharthaa Cha Me): And a guardian to protect. क्षेमश्च मे (Kshemascha Me): And tranquility. धृतिश्च मे (Dhrthischa Me): And contentment. विश्वं च मे (Visvam Cha Me): And intellectual faculty; महश्च मे (Mahascha Me): And glory. संविच्च मे (Samviccha Me): And knowledge. ज्ञात्रं च मे (Jnaathram Cha Me): And ability to teach. सूश्च मे (Sooshch Me): And procreation. प्रसूश्च मे (Prashooscha Me): And to beget; obtain offspring. सीरं च मे (Seeram Cha Me): A bed. लयश्च मे (Layascha Me): To become attached to; involved.

Note 1: The sound 'संविज्ञ (Samvijna)' is wrongly spelt as 'संविच्च (Samviccha)'. 'संविज्ञ (Samvijna)' meaning 'knowledge' is the correct sound.

Coded meaning

Consumption of Athivisha and Shariva dissolved in water will strengthen the foundation of the womb and help the woman to conceive, provided administration of the medicine is carried out by a knowledgeable person and in a controlled manner.

यन्ता च मे (Yanthaa Cha Me): In a conrolled manner. धर्ता च मे (Dharthaa Cha Me): The uterus or womb. क्षेमश्च मे (Kshemascha Me): Foundation. धृतिश्च मे (Dhrthischa Me): Supporting. विश्वं च मे (Visvam Cha Me): अतिविष (Athivisha)(S), अतिस (Athis) (H), Athivisham (M), Aconitum heterophyllum (L). महश्च मे (Mahascha Me): Strong; शरिवा (Sharivaa) (S), कलिदुधि (Kalidudhi) (H), Palavalli (M), Ichnocarpus frutescent (L). संविच्च मे (Samviccha Me) : To prepare. ज्ञात्रं च मे (Jnaathram Cha Me): With knowledge; become acquinted with. सूश्च मे (Sooshcha Me): To conceive. प्रसूश्च मे (Prashooscha Me): Deliver; to set in motion. सीरं च मे (Seeram Cha Me): Water. लयश्च मे (Layascha Me): Dissolved or absorbed.

Note 2: It is dangerous to administer the above medicine without the help of a knowledgeable person.

Note 3: Since 'सीरं (Seeram)' also means 'अर्क (Arka)(S), अक् (Ak)(H), Erikku (M), Calotropis gigantea (L), 'अर्क (Arka)' may also be tried if the required result is not forthcoming from the combination of Athivisha and Shariva.

MEDICINE FOR SEXUAL SATISFACTION OF WOMAN AND FOR STRENGTHENING THE FEMALE ORGAN

8. शं च मे मयश्च मे प्रियं च मेऽनुकामश्च मे कामश्च मे सौमनश्च मे
भगश्च मे द्रविणं च मे भद्रं च मे श्रेयश्च मे वसीयश्च मे यशश्च मे ।।
यज्ञेन कल्पन्ताम् ।

Sham cha me ma-yas-cha me pri-yam cha me-nva-nu-kaamas-chame kaa-mas-cha me sow-ma-nas-cha me bha-gas-cha me dra-vi-nam cha me bha-dram cha me sre-yas-cha me va-see-yas-cha me ya-shas-cha me.

[Do fire oblation after reciting the above Mantra]

Literary meaning

May I through Your grace, have happiness, and enjoyment, and love, and fulfilment of my desires, and develop love to all, and clear mind, and satisfaction in dalliance, and ever increasing wealth, and blessings, and everlasting prosperity, and power of fascination and fame.

शं च मे (Sham Cha Me): Happiness. मयश्च मे (Mayascha Me): And enjoyment. प्रियं च मे (Priyam Cha Me): And affection; love. अनुकामश्च मे (Anukaamascha Me): And fulfilment of one's desire. कामश्च मे (Kaamascha Me): And object of desire or love or affection. सौमनश्च मे (Sowmanascha Me): And clear mind; good attitude towards others. भगश्च मे (Bhagascha Me): And satisfaction in dalliance. द्रविणं च मे (Dravinam Cha Me): And movable property; wealth; money. भद्रं च मेj (Bhadram Cha Me): And blessing. श्रेयश्च मे (Sreyascha Me): And better fortune or condition. वसीयश्च मे (Vaseeyascha Me): And supernatural power of subduing all to one's own will; fascinating; bewitching. यशश्च मे (Yashascha Me): And glory; fame.

Coded meaning

Consumption of the medicine prepared out of the essence of Elayichi, Kadamba, Heda and Gajapippali by the females before undertaking the sexual intercourse is worth to get excellent sexual satisfaction and also for strengthening the female organ.

शं च मे (Sham Cha Me): To prepare. मयश्च मे (Mayascha Me): Medical treatment. प्रियं च मे (Priyam Cha Me): Elayichi (H), small cardamoms. अनुकामश्च मे (Anukaamascha Me): Before sexual intercourse. सौमनश्च मे (Sowmanascha Me): Giving pleasure to the mind. भगश्च मे (Bhagascha Me): The femal organ. द्रविणं च मे (Dravinam Cha Me): Essence. भद्रं च मे (Bhadram Cha Me): कटंब (Kadamba) (S,H), Nauclea cadamba (L). श्रेयश्च मे (Sreyascha Me): हेड (Heda)(S), हरड (Harad)(H), Kadukka (M), Terminelia chebula; गजपिप्पली (Gajapippali) (S), गजपिपलि (Gajapipali) (H), Atti-thippali (M), Scindapsus officinalis (L). वसीयश्च मे (Vaseeyascha Me): Excellent. यशश्च मे (Yashascha Me): Worth.

INDUCING GENERATIVE VIGOUR IN MAN

9. ऊर्क च मे सूनृता च मे पयश्च मे रसश्च मे घृतं च मे मधु च मे सग्धिश्च
मे सपीतिश्च मे कृषिश्च मे वृष्टिश्च मे जैत्रं च मऽऔद्भिद्यं च मे ।।
यज्ञेन कल्पन्ताम् ।

Oor-ka cha me soo-nr-thaa cha me pa-yas-cha me ra-sas-cha me ghr-tham cha me ma-dhu cha me sag-dhis-cha me sa-pee-this-cha me kr-shis-cha me vr-sh-tis-cha me jy-thram cha ma-noud-bhi-dyam cha me.

[Do fire oblation after reciting the above Mantra]

Literary meaning

May I through Your grace be granted a dwelling place, and pleasantness, and food prepared with milk, and tasty juices, and clarified butter (ghee), and honey, and opportunity for eating and drinking in the company of my family, and agriculture, and rain, and victory and prosperity.

ऊर्क च मे (Oorka cha Me): A dwelling place. सूनृता च मे (Soonrthaa Cha Me): And pleasantness. पयश्च मे (Payascha Me): And milk. रसश्च मे (Rasascha Me): And juice of fruit; tasty juices. घृतं च मे (Ghrtham Cha Me): And clarified butter (ghee). मधु च मे (Madhu Cha Me): And Honey. सग्धिश्च मे (Sagdhischa Me): And food; a common meal. सपीतिश्च मे (Sapeethischa Me): And drinking in the company of. कृषिश्च मे (Krshischa Me): And cultivation of the soil, agriculture; the harvest. वृष्टिश्च मे (Vrshtischa Me): And rain. जैत्रं च मे (Jaithram Cha Me): And victory; triumph. औद्भिद्यं च मे (Audbhidyam Cha Me): And prosperity.

Note: 'ऊर्क च (Oorka Cha)' in YV is changed to a single sound 'ऊर्क्च (Oorkcha)' in TS. Both are incorrect as there is no sound 'ऊर्क (Oorka)' in Samskrtham. It can be 'ऊर (Oor)' meaning 'a village or place (vast dwelling place) for the purpose of literary meaning or 'ऊरू (Ooru)' meaning 'body' for the purpose of coded meaning. If we take the meaning of 'ऊर्कच (Oorkacha)' as 'food', repetition arises in the subsequent sounds which deal with the food prepared out of milk, juice of fruit and honey etc. A request to the God for a dwelling place would be more appropriate here.

Coded meaning

Consumption of Milk, Pindithuka, Honey, Kusum and Haldi gives pleasantness to the body, strengthens the bone and helps to cultivate generative vigour in man and is also good for general health.

ऊरू च मे (Ooroo Cha Me): For the sake of body. सूनृता च मे (Soonrthaa Cha Me): Pleasantness. पयश्च मे (Payascha Me): Milk. रसश्च मे (Rasascha Me): Essence; पिण्डीतुक (Pindithuka) (S), मुयुन (Muyuna) (H), Vanguieria spinosa (L). घृतं च मे (Ghrtham Cha Me): Clarified butter (ghee). मधु च मे (Madhu Cha Me): Honey. सग्धिश्च मे (Sagdhischa Me): Good for bone. सपीतिश्च मे - (Sapeethischa Me): कुसुंभ (Kusumbha)(S), कुसुम् (Kusum)(H), Carthamus tinctorius (L); हरिद्र (Haridra) (S), हलदी (Haladee)(H), Manchal (M), Curcumo longa (L). कृषिश्च मे (Krshischa Me): To cultivate. वृष्टिश्च मे (Vrshtischa Me): To have manly power; to have generative vigour. जैत्रं च मे (Jaithram Cha Me): To conquer. औद्भिद्यं च मे (Aoudbhidyam cha me): Good health.

NUTRITIOUS FOOD

10. रयिश्च मे रायश्च मे पुष्टं च मे पुष्टिश्च मे विभु च मे प्रभु च मे पूर्णं च
मे पूर्णतरं च मे कूयवाश्च मेऽक्षितं च मेऽन्नं च मेऽक्षुच्च मे ।।
यज्ञेन् कल्पन्ताम् ।

Ra-yis-cha me raa yas-cha me pu-sh-tam cha me pu-sh-tis-cha me vi-bhu cha me pra-bhu cha me poor-nam cha me poor-na-tha-ram cha me koo-ya-vaas-cha me-nu-kshi-tham cha me-nva-nnam cha me nva-kshu-ccha me.

[Do fire oblation after reciting the above Mantra]

Literary meaning

May I through Your grace be granted the treasure, and affluence (also means lordship of the land and its inhabitants), and blessed with all comforts and eternal happiness, and endow more riches, and perfection in all walks of life and lead me to the stage beyond the line of perfection, and full grown Barley, and good harvest, and fresh food, and boiled Rice and quench my hunger.

रयिश्च मे **(Rayischa Me): And treasure.** रायश्च मे **(Raayascha Me): And affluence.** पुष्टं च मे **(Pushtam Cha Me): And blessed with.** पुष्टिश्च मे **(Pushtischa Me): And comforts.** विभु च मे **(Vibhu Cha Me): And eternal happiness.** प्रभु च मे **(Prabhu Cha Me): And endow more riches.** पूर्णं च मे **(Poornam Cha Me) : And perfection.** पूर्णतरं च मे **(Poornatharam Cha Me): And a stage beyond the line of perfection.** कूयवाश्च मे **(Kooyavaascha Me): And Barley.** उक्षितं च मे **(Ukshitham Cha Me) : Full grown.** अन्नं च मे **(Annam Cha Me): And boiled Rice.** अक्षुच्च मे **(Akshuccha Me): And free from hunger.**

Note 1: For the sound 'कुयवं च मे (Kuyavam Cha Me)' in YV, the sound 'कूयवाश्च मे (Kooyavaascha Me)' appears in TS, which seems to be still better than the sound 'कुयवं च मे (Kuyavam Cha Me)' in YV. The single sound 'कुयव (Kuyavam)' seems to be incorrect. It may be either the two seperated sounds 'कु यवं (Ku Yavam)' meaning 'bad grains' as 'कु यवं (Ku Yavam)' is preceeded by 'पूर्णतरं च मे (Poornatharam Cha Me)'. Meaning of both the sounds put together is 'May I be granted whole grain and not the broken grain', or 'कूयवाश्च मे (Kooyavaascha Me)' meaning 'Barley'. If we sound 'अक्षितं (Akshitham)' as 'अक्षतं (Akshatham)' meaning 'unhusked Barley- corns', 'कूयवाश्च (Kooyavaascha)' seems to be correct. However, I am of the opinion that 'ऽ क्षितं (ऽ Kshitham)' is to be sounded as 'उक्षितं (Ukshitham)' meaning 'full grown' and not sounded as 'अक्षितं (Akshitham)' meaning 'the eye etc.'. Moreover 'उक्षितं (Ukshitham)' meaning 'full grown' refers to 'कूयवाश्च (Kooyavaascha)' meaning 'Barley'. So when we put both the sounds together, we get the meaning as 'full grown Barley'.

Note 2: Frequent reference to Rice and Barley indicates that Rice was the stapple food and Barley was used to prepare some intoxicating drinks during the Vedic times.

Coded meaning

To remain free from hunger we should consume Water, Mustard, fully grown Barley, which is full of solid proteins and boiled Rice, which is rich in fat.

रयिश्च मे (Rayischa Me): Water. रायश्च मे (Raayascha Me): Mustard. पुष्टं च मे (Pushtam Cha Me): Rich; nourished with. पुष्टिश्च मे (Pushtischa Me): Containing fat. विभु च मे (Vibhu Cha Me): Abundant; solid. प्रभु च मे (Prabhu Cha Me): Multiplying; increasing. पूर्णं च मे (Poornam Cha Me) : Full of. पूर्णतरं च मे (Poornatharam Cha Me): Proteins. कूयवाश्च मे (Kooyavaascha Me): Barley. उक्षितं च मे (Ukshitham Cha Me): Full grown. अन्नं च मे (Annam Cha Me): Boiled Rice. अक्षुच्च मे (Akshuccha Me): Free from hunger.

QUALITY OF A GOOD PHYSICIAN

11. वित्तं च मे वैद्यं* च मे भूतं च मे भविष्यच्च मे सुगं च मे सुपथ्यं च मऽऋद्धं च मऽऋद्धिश्च मे क्लृप्तं च मे क्लृप्तिश्च मे मतिश्च मे सुमतिश्च मे ।।

यज्ञेन कल्पन्ताम् ।

Vi-ttham cha me vy-dyam cha me bhoo-tham cha me bha-vi-shya-ccha me su- gam cha me su-pa-thyam cha ma-nva-r-dham cha ma-nvar-dhis-cha me klrp-tham cha me klrp-this-cha me ma-this-cha me su-ma-this-cha me.

[Do fire oblation after reciting the above Mantra]

Literary meaning

May I through Your grace, have good understanding, and good knowledge of the medicines, and throw light on my past and future life, and show me an easy, successful and righteous path, and prosperity and good fortune and good intution, and good imagination, and proper thought and proper application of thought.

वित्तं च मे (Vittham Cha Me): Understanding. वैद्यं च मे (Vydyam Cha Me): And knowledge of the medicines. भूतं च मे (Bhootham Cha Me): And past. भविष्यच्च मे (Bhavishyaccha Me): And good future. सुगं च मे (Sugam Cha Me): And a good path; easy and successful course. सुपथ्यं च म (Supathayam Cha Ma): Righteous path. ऋद्धं च मे (Rdham Cha Me): And prosperity. ऋद्धिश्च मे (Rdhischa Me): Good fortune. कलृप्तं च मे (Klrptham Cha Me): And good intuition. कलृप्तिश्च मे (Klrpthischa Me): And good imagination. मतिश्च मे (Mathischa Me): And perception; proper thought. सुमतिश्च (Sumathischa Me): And a good mind; benevolence.

* **It is 'वेद्यं च मे (Vedyam Cha Me)' in YV. I feel 'वैद्यं च मे (Vydyam Cha Me)' is more appropriate. Hence 'वेद्यं (Vedyam)' has been changed to 'वैद्यं (Vydyam)' for arriving at the proper meaning. Perhaps the error is due to wrong copying.**

Note: This Mantra is recited after Mantra No. 5 in TS.

Coded meaning

It is to be understood that a good physician should have thorough knowledge of the medicines, knowledge of the good diet, knowledge of the past histroy of the patient, divine favour and knowledge of the impending future diseases and thereafter proceed further with his intution, imagination, perception and kindness.

वित्तं च मे (Vittham Cha Me): Understood. वैद्यं च मे (Vydyam Cha Me): Knowledge of the medicines. भूतं च मे (Bhootham Cha Me): Knowledge of the past. भविष्यच्च मे (Bhavishyaccha Me): Knowledge of the future; imminent; impending. सुगं च मे (Sugam Cha Me): Move further. सुपथ्यं च म (Supathayam Cha Ma): Good diet. ऋद्धं च मे (Rdham Cha Me): Success. ऋद्धिश्च मे (Rdhischa Me): Divine favour. क्लृप्तं च मे (Klrptham Cha Me): Good intution. क्लृप्तिश्च मे (Klrpthischa Me): Good imagination. मतीश्च मे (Mathischa Me): Perception; judgement. सुमतिश्च मे (Sumathischa Me): Kindness.

ITEMS TO BE INCLUDED IN OUR DAILY DIET

12. व्रीहयश्च मे यवाश्च मे माषाश्च मे तिलाश्च मे मुद्गाश्च मे खल्वाश्च मे प्रियङ्गवश्च मेऽणवश्च मे श्यामाकाश्च मे नीवाराश्च मे गोधूमाश्च मे मसूराश्च मे ।।

यज्ञेन कल्पन्ताम् ।

Vree-ha-yas-cha me ya-vaas-cha me maa-shaas-cha me thi-laas-cha me mud-gaas-cha me khal-vaas-cha me pri-yan-ga-vas-cha me-nva-na-vas-cha me shyaa-maa-kaas-cha me nee-vaa-raas-cha me go-dhoo-maas-cha me ma-soo-raas-cha me.

[Do fire oblation after reciting the above Mantra]

Literary meaning

May I through Your grace, have a field each of Vreeha (Rice), and Yava (Barley), and Urad (Black Gram), and Thila (Sesamum), and Mung (Green Gram), and Eranda (Castor seeds), and Anu (Milaceum), and Jalasamoka (Frumentaceum), and Jangalee Chaawal (Wild Rice), and Godhooma (Wheat), and Masoora (Turpethum - a sort of Lentle or Pulse), and fine Rice, and Corn and wild Rice.

व्रीहयश्च मे (Vreehayascha Me): A field of Rice. यवाश्च मे (Yavaascha Me): And a field of Barley. माषाश्च मे (Maashaascha Me): And a field of उड़द (Urad) (H), Black Gram(E), Phaseolus radiatus (L). तिलाश्च मे (Thilaascha Me): And a field of तिल (Thila) (H), Ellu (M), Sesamum indicum (L). मुद्गाश्च मे (Mudgaascha Me): And a field of मुंग (Munga) (H), Cherupayar (M), Greengram (E), Phaseolus mungo (L). खलवाश्च मे (Khalvaascha Me): And a field of एरण्डा (Eranda)(S), रेंडी (Rendee)(H), Erandam or Aavanakk (M), Castor (E), Ricirus communis Linn (L). प्रियङ्गवश्च मे (Priyangavascha Me): And a field of सरसों (Sarasom)(H), Kaduku (M), Mustard seed (E). अणवश्च मे (Anavascha Me): And a field of अणु (Anu)(S), Panicum miliaceum (L). श्यामकाश्च मे (Shyaamakascha Me): And a field of जलसमोक (Jalasamoka) (S), समक् (Samak)(H), Panicum frumentaceum (L). नीवाराश्च मे (Neevaarascha Me): And a field of जंगली चावल (Jangalee

chaawal)(Wild Rice). गोधूमाश्च मे (Godhoomaascha Me): And a field of गोधूम (Godhooma) (S,H), Wheat (E). मसूराश्च मे (Masoorascha Me): And a field of त्रिपुट (Thriputa) (S), निसोत् (Nisoth)(H), Rochani (M), Ipomoea turpethum (L).

Note: 'व्रीहय (Vreehaya)' has been wrongly sounded as 'ब्रीह (Breeha)' in TS. 'व्रीहय (Vreehaya)' meaning 'A Rice field' is the correct sound. In the later periods Yava, Maasha and Thila were also named as 'व्रीहय (Vreehaya)' which is not correct for the reason that these three grains are seperately named in continuation of 'व्रीहय (Vreehaya)'.

Coded meaning

Items to be included in our daily diet are Vreeha (Rice), Yava (Barley), Urad (Black Gram), Thila (Sesamum), Jalasamoka (Frumentaceum), Jangalee chaawal (Wild Rice), Godhooma (Wheat), Masoora (Turpethum - a sort of Lentile or Pulse).

[Meaning of the sounds of this Mantra is same as in the literary meaning]

Note: 'खल्वाश्च (Khalvaascha)' has two meanings viz. 'grinding stone' as also 'Castor seeds'. Since Castor seeds are mainly used as a purgative, an element of doubt arises as to the inclusion of it as a daily diet. Perhaps the indication is that the Castor seeds in a limited quantity may be added with other pulses for strengthening the digestive faculty.

If we take the meaning as 'grinding stone', it may mean that the pulses and grains are to be grounded and made into powder and used in preparation of food.

MATERIALS REQUIRED FOR BUILDING A HOUSE

13. अश्मा च मे मृत्तिका च मे गिरयश्च मे पर्वताश्च मे सिकताश्च मे वनस्पतयश्च मे हिरण्यं च मेऽयश्च मे श्यामं च मे लोहं च मे सीसं च मे त्रपु च मे ।।

यज्ञेन कल्पन्ताम् ।

Ash-maa cha me mr-tthi-kaa cha me gi-rayas-cha me par-va-thaas-cha me si-ka-thaas-cha me va-nas-pa-tha-yas-cha me hi-ra-nyam cha me-nva-yas-cha me shyaa-mam cha me lo-ham cha me see-sam cha me thra-pu cha me.

[Do fire oblation after reciting the above Mantra]

Literary meaning

May I through Your grace, have stones, and clay, and mountain, and hills, and sand, and trees for making buildings, and all kinds of wealth like gold, and iron, and vata tree, and copper, and lead and tin.

अश्मा च मे (Ashmaa Cha Me): Stone. मृत्तिका च मे (Mrtthikaa Cha Me): And clay. गिरयश्च मे (Girayascha Me): And hill. पर्वताश्च मे (Parvathaascha Me): And mountain. सिकताश्च मे (Sikathaascha Me): And sand. वनस्पतयश्च मे (Vanaspathayascha Me): And timber. हिरण्यं च मे (Hiranyam Cha Me): And gold. अयश्च मे (Ayascha me): And iron; also sometimes silver. श्यामं च मे (Shyaamam Cha Me): And Indian fig-tree. लोहं च मे (Loham Cha Me): And copper; iron; Aloe wood; Agallachum. सीसं च मे (Seesam Cha Me); And lead. त्रपु च मे (Thrapu Cha Me): And tin.

Coded meaning

Construction of the house may be carried out on the mountain or hill side with the stones, clay, sand, timber, gold, iron, copper, lead, tin and vata tree.

[Meaning of the sounds of this Mantra is same as given in the literary meaning]

Note: The purpose of constructing a house on the mountain or hill side seems to be (1) protection from flood; (2) cleanliness as no water will be accumulated if the construction is made on the hill and (3) availability of wood for cooking and for construction.

IDENTIFICATION OF CROPS - OBTAINABLE THROUGH HUMAN EFFORTS AND WHICH ARE GIVEN BY THE NATURE ITSELF

14. अग्निश्च मऽआपश्च मे वीरूधश्च मऽऔषधयश्च मे कृष्टपच्याश्च मेऽकृष्टपच्याश्च मे ग्राम्याश्च मे पशवऽआरण्याश्च मे वित्तं च मे वित्तिश्च मे भूतं च मे भूतिश्च मे ।।

यज्ञेन कल्पन्ताम् ।

Agnis-cha ma-nvaa-pas-cha me vee-ru-dhas-cha ma-nva-ausha-dha-yas-cha me krsh-ta-pa-chyaas-cha me-nva-krsh-ta-pa-chyaas-cha me graa-myaas-cha me pa-sha-va-nvaa-ra-nyaas-cha me vi-ttham cha me vi-tthis-cha mebhoo-tham cha me bhoo-this-cha me.

[Do fire oblation after reciting the above Mantra]

Literary meaning

May I through Your grace, have fire to cook, and the water, and creepers, and herbs, cultivated and uncultivated crops, and domestic and wild animals, and understanding and identification of the crops based on my past experience so as to get good crops in future.

अग्निश्च मे (Agnischa Me): And fire. आपश्च मे (Aapascha Me): And water. वीरुधाश्च मे (Veerudhascha Me): And a creeping plant. औषधायश्च मे (Aushadhayascha Me): And medicine. कृष्टपच्याश्च मे (Krshtapachyaascha Me): And crops in the ploughed or cultivated land. आकृष्टपच्याश्च मे (Akrshtapachyaascha Me): And crops in the unploughed or uncultivated land. ग्राम्याश्च मे (Graamyascha Me): And domestic. पशव (Pashava): And belonging or relating to cattle. आरण्याश्च मे (Aaranyaascha Me): And wild; forest-born. वित्तं च मे (Vittham Cha Me): And understanding. वित्तिश्च मे (Vitthischa Me): And identification of. भूतं च मे (Bhootham Cha Me): Based on the past experience. भूतिश्च मे (Bhoothischa me): In future.

Coded meaning

One should identify the type of fire we require for cooking our food, the type of water required for cooking and drinking, useful creepers, herbs, crops which are obtainable through human efforts, crops which are given by the nature even without human efforts, domestic and wild animals which are useful to the mankind and also one should up-date his knowledge on these matters based on his past experience for the sake of better results in future.

[Meaning of the sounds of this Mantra is the same as given in the literary meaning]

Note: Items required in our daily life have been mentioned in Mantra No.12. Mantra No.13 deals with the materials required for building a house and this Mantra deals with the identification of various things required in our day-to-day life.

BASIC REQUIREMENTS IN A HUMAN LIFE

15. वसु च मे वसतिश्च मे कर्म च मे शक्तिश्च मेऽर्थश्च मऽएमश्च मऽइत्या च मे गतिश्च मे ।।

यज्ञेन कल्पन्ताम् ।

Va-su cha me va-sa-this-cha me kar-ma cha me shak-this-cha me-nvar-thas-cha ma-nve-mas-cha ma-nvi-thyaa cha me ga-this-cha me.

[Do fire oblation after reciting the above Mantra]

Literary meaning

May I through Your grace, have an excellent dwelling place, and good deeds, and strength and wealth, which are the requirements in a human life.

वसु च मे (Vasu Cha Me): An excellent. वसतिश्च मे (Vasathischa Me): Dwelling place. कर्म च मे (Karma Cha Me): And good deeds. शक्तिश्च मे (Shakthischa Me): And strength. अर्थश्च मे (Arthascha Me): And wealth. अयमश्च मे (Ayamascha Me): This one and. इत्या च मे (Ithyaa Cha Me): All these; like these. गतिश्च मे (Gathischa Me): State of human life.

Coded meaning

A human life requires an excellent dwelling place, good deeds, strength and wealth and all those mentioned in earlier Mantras.

[Meaning of the sounds of this Mantra is the same as given in the literary meaning]

CURE FOR FEVER

16. अग्निश्च मऽइन्द्रश्च मे सोमश्च मऽइन्द्रश्च मे सविता च मऽइन्द्रश्च मे सरस्वती
च मऽइन्द्रश्च मे पूषा च मऽइन्द्रश्च मे बृहस्पतिश्च मऽइन्द्रश्च मे ।।
यज्ञेन कल्पन्ताम् ।

Agnis-cha ma-nvin-dras-cha me so-mas-cha ma-nvin-dras-cha me sa-vi-thaa cha ma-nvin-dras-cha me sa-ra-swa-thee cha ma-nvin-dras-cha mev poo-shaa cha ma-nvin-dras-cha me br-has-pa-this-cha ma-nvin-dras-cha me.

[Do fire oblation after reciting the above Mantra]

Literary meaning

May I through Your grace have the blessings of God of fire (Agni) and Indra (king of Heaven), Soma (Moon) and Indra, Sun and Indra, Saraswati (goddess of Knowledge) and Indra, Pusha and Indra, Brhaspathi and Indra.

अग्निश्च म (Agnischa Ma): God of fire. इन्द्रश्च मे (Indrascha Me): Lord Indra. सोमश्च म (Somascha Ma): Moon. इन्द्रश्च मे (Indrascha Me): Lord Indra. सविता च म (Savithaa Cha Ma): The Sun; The Sun God. इन्द्रश्च मे (Indrascha Me): Lord Indra. सरस्वती च म (Sarasvathee Cha Ma): Goddess Saraswathi (Goddess of knowledge and speech). इन्द्रश्च मे (Indrascha Me): Lord Indra. पूषा च म (Pooshaa Cha Ma): Lord Pooshaa. इन्द्रश्च मे (Indrascha Me): Lord Indra. बृहस्पतिश्च म (Brhaspathischa Ma): Lord Brhaspathi. इन्द्रश्च मे (Indrascha Me): Lord Indra.

Coded meaning

Soma, Arka, Karnasphota and Shahathooth destroys the fever affecting the portion of the spirit residing in the body, provided it is treated with wisdom.

अग्निश्च म (Agnischa Ma): Fever. म (Ma): To destroy. इन्द्रश्च मे (Indrascha Me): Entered in the portion of the spirit residing in the body. सो (So): To destroy; cool down; remove. म (Ma): Poison. इन्द्रश्च मे (Indrascha Me): Entered in the portion of the spirit residing in the body. सविता च म (Savithaa Cha Ma): अर्क (Arka)(S), अक् (Ak) (H), Erikku (M), Calotropis gigantea or procera (L). इन्द्रश्च मे (Indrascha Me): Entered in the portion of the spirit residing in the body. सरस्वती च म (Sarasvathee Cha Ma): कर्णस्फोट (Karnasphota) (S), कनफटि - (Kanphati) (H), Cardiospermum halicacabum) (L). इन्द्रश्च मे (Indrascha Me): Entered in the portion of the spirit residing in the body. पूषा च म (Pooshaa Cha Ma): शहतूत् (Shahathooth) (H), Mulberry (E). इन्द्रश्च मे (Indrascha Me): Entered in the portion of the spirit residing in the body. बृहस्पतिश्च म (Brhaspathischa Ma): With wisdom. इन्द्रश्च मे (Indrascha Me): Entered in the portion of the spirit residing in the body.

CURE FOR FEVER

17. मित्रश्च मऽइन्द्रश्च मे वरुणश्च मऽइन्द्रश्च मे धाता च मऽइन्द्रश्च मे त्वष्टा
च मऽइन्द्रश्च मे मरूतश्च मऽइन्द्रश्च मे विश्वे च मे देवाऽइन्द्रश्च मे ।।
यज्ञेन कल्पन्ताम् ।

Mi-thras-cha ma-nvin-dras-cha me va-ru-nas-cha ma-nvin-dras-cha me dhaa-thaa cha ma-nvin-dras-cha me tva-sh-taa cha ma-nvin-dras-cha me ma-ru-thas-cha ma-nvin-dras-cha me vi-sve cha me de-vaa-nvin-dras-cha me.

Literary meaning

May I through Your grace have the blessings of Mithra and Indra, Varuna and Indra, Brahmaa and Indra, Tvashta and Indra, Maruts and Indra, Visva-deva and Indra, all universal semi-gods and Indra.

मित्रश्च म (Mithrascha Ma): Lord Mithra. इन्द्रश्च मे (Indrascha Me): And lord Indra. वरूणश्च म (Varunascha Ma): And lord Varuna. इन्द्रश्च मे (Indrascha Me): And lord Indra. धाता च म (Dhaathaa Cha Ma): And lord Dhaatha. इन्द्रश्च मे (Indrascha Me): And lord Indra. त्वष्टा च म (Thvashtaa Cha Ma): And lord Thvashtaa. इन्द्रश्च मे (Indrascha Me): And lord Indra. मरूतश्च म (Maruthascha Ma): And lord Marutha. इन्द्रश्च मे (Indrascha Me): And lord Indra. विश्वे च मे (Visve Cha Me): And lord Visva Deva. देवान्व (Devaanva): Semi-gods. इन्द्रश्च मे (Indrascha me): And lord Indra.

Coded meaning

Fever entered in the portion of the spirit residing in your body can be cured by drinking the decoction made of Malya, Grandhi parna, Pippali, Dry Ginger, Shathamuli and Padma charni after peeling the skin of these herbs, on the day ruled by the constellation Anuradha and Sathabhishaj.

मित्रश्च मे (Mithrascha Me): Constellation Anuraadha. इन्द्रश्च मे (Indrascha Me): Entered in the portion of the spirit residing in the body. वरूणश्च मे (Varunascha Me): Constellation Satabhishaj. इन्द्रश्च मे (Indrascha Me): Entered in the portion of the spirit residing in the body. धाता च म (Dhaathaa Cha Ma): To be sucked or drink. इन्द्रश्च मे (Indrascha Me): Entered in the portion of the spirit residing in the body. त्वष्टा च म (Thvashtaa Cha Ma): After peeling the skin. त्व (Thva): Thy, your. इन्द्रश्च मे (Indrascha Me): Entered in the portion of the spirit residing in the body. मरूतश्च मे (Maruthascha Me): मल्य (Malya)(S), Tirin (Per.), Pirong (Urdu), Trigonella corniculata (L); Grandhi-parna, Bignonia suaveolens (L). इन्द्रश्च मे (Indrascha Me): Entered in the portion of the spirit residing in the body. विश्वे च म (Visve Cha Ma): Dry Ginger; पिप्पली (Pippali)(S), पिपलमूल (Piplamul)(H), Pippali (M), Piper longum (L); शतमूली (Shathamuli)(S), शतवार (Shathavaar) (H), Shatavali (M), Aspaaragus racemosus (L). देवान्व (Devaanva): पद्मचर्णि (Padmacharni)(S), गुलैजैब (Gulaijaib)(H), Chinaparatthi (M), Marsilia quadrifolia (L). इन्द्रश्च मे (Indrascha Me): Entered in the portion of the spirit residing in the body.

CURE FOR FEVER

18. पृथिवी च मऽइन्द्रश्च मेऽन्तरिक्षं च मऽइन्द्रश्च मे द्यौश्च मऽइन्द्रश्च मे
समाश्च मऽइन्द्रश्च मे नक्षत्राणि च मऽइन्द्रश्च मे दिशश्च मऽइन्द्रश्च मे ।।
यज्ञेन कल्पन्ताम् ।

Pr-th-vee cha ma-nvin-dras-cha me-nvan-tha-reek-sham cha ma-nvin-dras-cha me dhyos-cha ma-nvin-dras-cha me sa-maas-cha ma-nvin-dras-cha me nak-sha-trhaa-ni cha ma-nvin-dras-cha me di-shas-cha ma-nvi-dras-cha me.

[Do fire oblation after reciting the above Mantra]

Literary meaning

May I through Your grace, have the blessings of the Earth and Indra, the Sky and Indra, Heaven and Indra, Lord of all seasons and Indra, all Constellations and Indra, Directions and Indra.

पृथिवी च म (Prthivee Cha Ma): Earth. इन्द्रश्च मे (Indrascha Me): And lord Indra. अन्तरिक्षं च म (Anthariksham Cha Ma): And intermediate space between heaven and earth; sky; air. इन्द्रश्च मे (Indrascha Me): And lord Indra. द्योश्च म (Dhyoscha Ma): Heaven. इन्द्रश्च मे (Indrascha Me): And lord Indra. समाश्च म (Samaascha ma): And all seasons. इन्द्रश्च मे (Indrascha Me): And lord Indra. नक्षत्राणि च म (Nakshathraani Cha Ma): And Constellations. इन्द्रश्च मे (Indrascha Me): And lord Indra. दिशश्च म (Dishascha Ma): And four quarters. इन्द्रश्च मे (Indrascha Me): And lord Indra.

Coded meaning

Fever entered in the portion of the spirit residing in your body and spread all over the body can be cured by daily consumption of the seeds of large cardamoms and Krshnajeeraka by breaking them and separating the seeds on the day ruled by good constellations.

पृथवी च म (Prthvee Cha Ma): Great cardamoms; कृष्णजीरक (Krshna-jeeraka)(S), कालजीर (Kaalajeera) (H), Karunjeerakam (M), Nigella indica (L). इन्द्रश्च मे (Indrascha Me): Entered in the portion of the spirit residing in the body. अन्तरिक्षं च म (Anthariksham Cha Ma): Separate; to exclude from. इन्द्रश्च मे (Indrascha Me): Entered in the portion of the spirit residing in the body. द्योश्च म (Dhyoscha Ma): To break; tear open. इन्द्रश्च मे (Indrascha Me): Entered in the portion of the spirit residing in the body. समाश्च म (Samaascha Ma): A day; daily. समश्च म (Samascha Ma): Eat; consume. इन्द्रश्च मे (Indrascha Me): Entered in the portion of the spirit residing in the body. नक्षत्राणि च म (Nakshathraani Cha Ma): On the day ruled by good Constellation. इन्द्रश्च मे (Indrascha Me): Entered in the portion of the spirit residing in the body. दिशश्च म (Dishascha Ma): All over the body. इन्द्रश्च मे (Indrascha Me): Entered in the portion of the spirit residing in the body.

Note: Since 'समाश्च (Samaascha)' also means 'A day' it is not clear whether the medicine is to be consumed for a day only or it is to be consumed daily.

RESTRICTIONS TO BE IMPOSED WHEN A WOMAN IS IN HER COURSES

19. अꣳ शुश्च मे रश्मिश्च मेऽदाभ्यश्च मेऽधिपतिश्च मऽउपाꣳ शुश्च मेऽन्तर्यामश्च मऽएन्द्रवायवश्च मे मैत्रावरूणश्च मऽआश्विनश्च मे प्रतिप्रस्थानश्च मे शुक्रश्च मे मन्थी च मे ।।

यज्ञेन कल्पन्ताम् ।

Am-shus-cha me ras-mis-cha me-nva-daa-bhyas-cha me-nva-adhi-pa-this-cha ma-nvu-paam-shus-cha me-nvan-tharyaa-mas-cha ma-nven-dra-vaa-ya-vas-cha me my-thraa-va-ru-nas-cha ma-nvaa-shvi-va-nas-cha me pra-thi-pras-thaa-nas-cha me shu-kras-cha me man-thee cha me.

[Do fire oblation after reciting the above Mantra]

Literary meaning

May I through Your grace be granted the Moonbeam (Amshu), and the Sunbeam (Rashmi), and trusted friends (Adaabhya), and supremacy (Adhipathi) and the power of mental recitation (Upaagamshu), and super natural power to know everything internally, and also the blessings of Indra and Vaayu, and Maithra and Varuna and Aswins (Celestial physicians), and Venus and Manthi and comfortable travelling.

अंशुश्च मे (Amsuscha Me): The Moonbeam. रश्मिश्च मे (Rashmischa Me): And the Sunbeam. अदाभ्यश्च मे (Adaabhyascha Me): And free from deceit; trusty. अधिपतिश्च म (Adhipathischa Ma): And supremacy. उपांशुश्च मे (Upaamsuscha Me): And power of mental recitation. अन्तर्यामश्च म (Antharyaamascha Ma): And supeernatural power to know everything internally. एन्द्रवायवश्च मे (Endravaayavascha Me): And lord Indra and lord Vaayu. मैत्रावरुणश्च म (Mythraa-Varunascha Ma): And lord Maithraa and lord Varuna. अश्विनश्च मे

(Asvinascha Me): And Asvins. प्रतिप्रस्थानश्च मे (Prathiprasthaanascha Me): And comfortable travelling. शुक्रश्च मे (Shukrascha Me): The planet Venus; semen virile. मन्थी च मे (Manthee Cha Me): And sub-planet Manthi.

Coded meaning

When the flowing of the seminal fluid is noticed, the woman in her courses should remain inside her room and hang a rope outside her room. When her husband notices the rope, he should understand that the time is unsuitable to approach the woman and he should control his passion by keeping the urge for sex within him and be kind to her.

अंशुश्च मे (Amsuscha Me): Unsuitable. रश्मिश्च मे (Rashmischa Me): A string; rope. उदाभ्यश्च मे (Udaabhyascha Me): Hanging out. अधिपतिश्च म (Adhipathischa Ma): Husband of a woman in her courses. उपांशुश्च मे (Upaamsuscha Me): Approach. अन्तर्यामश्च म (Antharyaamascha Ma): To keep inside. अये (Aye): Passion. इन्द्रवायवश्च मे (Indravaayavascha Me): Keeping within the self (mind). मैत्रा (Maithraa): To be kind. वरुणश्च म (Varunascha Ma): Flowing. अश्विनश्च मे (Asvinascha Me): Quickly. प्रतिप्रस्थानश्च मे (Prathiprasthaanascha Me): Return. शुक्रश्च मे (Shukrascha Me): Seminal fluid. मन्थी च मे (Manthee Cha Me): Semen virile.

Note : There is a social and cultural background behind hanging a rope outside the room of a woman in her courses. It is a good communication method. Inherent shyness of the woman prevents her from uttering the word of negation for sex. Moreover, in a joint family system, it is a signal for others that the woman should not be bothered for household work. Her husband can check his urge for sex. Further, he may not find himself demoralised when he hears 'No' by his woman. Therefore, when the signal by hanging rope is noticed, he need not even enter her room.

REMEDY FOR STRENGTHENING THE WOMB AND THE SYSTEM OF EMITING THE SEMEN VIRILE

20. आग्रयणश्च मे वैश्वदेवश्च मे ध्रुवश्च मे वैश्वानरश्च मऽएन्द्राग्नश्च मे
महावैश्वदेवश्च मे मरुत्वतीयाश्च मे निष्केवल्यश्च मे सावित्रश्च मे सारस्वतश्च
मे पात्नीवतश्च मे हारियोजनश्च मे ।।

यज्ञेन कल्पन्ताम् ।

Aa-gra-ya-nas-cha me vy-shva-de-vas-cha me dhru-vas-cha me vy-shvaa-na- ras-cha ma-nven-draag-nas-cha-me ma-haa-vy-shva-de-vas-cha me ma-ru-thva-thee-yaas-cha me ni-sh-ke-va-lyas-cha me sa-vi-thras-cha me saa-ra-swa-thas-cha me paa-th-nee-va-thas-cha me haa-ri-yo-ja-nas-cha me.

[Do fire oblation after reciting the above Mantra]

Literary meaning

May I with Your grace be blessed with a wife and with our pure heart may we perform the oblations with the first fruits at the end of rainy season for getting the blessings of all divine Lord (Vyshvadeva), and Dhruva, and the omnipresent Lord (Vyshvaanara), and Lord Indra and Lord Agni (Lord of Fire), and the Universal Great Lord (Mahaa-Vyshva Deva), and Maruthvath, and Goddess Sarasvathi, and the one who harnesses the horses of Indra.

आग्रयणश्च मे (Aagrayanascha Me): Oblation consisting of the first fruits at the end of the rainy season. वैश्वदेवश्च मे (Vyshvadevascha Me): And all divine; Vishvadeva. ध्रुवश्च मे (Dhruvascha Me): And lord Dhruva. वैश्वानरश्च मे (Vyshvaanarascha Me): And Universal Great Lord. एन्द्राग्नश्च मे (Endraagnascha Me): Lord Indra and Lord Agni. महावैश्वदेवश्च मे (Mahaavyshvadevascha Me): And The Supreme. मरूत्वतीयाश्च मे (Maruthvatheeyaascha Me): Belonging to Maruth-vath. निष्केवल्यश्च मे (Nishkevalyascha Me): Exclusively; pure; absolute. सवित्रश्च मे (Savithrascha Me): A cause of generation; Instrument of

production (Wife). सारस्वतश्च मे (Saarasvathascha Me): Belonging to Goddess Sarasvathi. पात्नीवतश्च मे (Paathneevathascha Me): Blessed with a wife. हारियोजनश्च मे (Haariyojanascha Me): One who harnesses the horses of Indra.

Coded meaning

In order to strengthen the instrument of production (womb of the woman) and to beget children, administer the decoction made of Shaalaparni and Karnasphota on the day when the Sun transits the Constellation Visaakha in the month of Agrayana (Nov-Dec) or when the Sun transits the Constellation Uttara-aashaadha in the month of Magha (Jan-Feb) and thereafter go in for union with your wife and emit your semen virile to the vagina of the wife when she makes the sound of satisfaction Ha! Ha!.

आग्रयणश्च मे (Aagrayanascha Me): In the month of Agrahaayana (month starting around 12th November). वैश्वदेवश्च मे (Vyshvadevascha Me): In the month of Magha (Jan-Feb.); Constellation Uttara-aashaadha. ध्रुवश्च मे (Dhruvascha Me): शालपर्णि (Shaalaparni)(S), शरिवन् (Sharivan)(H), Desmodium gangetium (L). वैश्वानरश्च मे (Vyshvaanarascha Me): Relating to all men. अये (Aye): Passion. इन्द्राग्नश्च मे (Indraagnascha Me): Constellation Vishaakha. महावैश्वदेवश्च मे (Mahaavyshvadevascha Me): The Sun. मरूत्वतीयाश्च मे (Maruthvatheeyaascha Me): For begetting children. निष्केवल्यश्च मे (Nishkevalyascha Me): Pure; - exclusively. सवित्रश्च मे (Savithrascha Me): Cause of generation; instrument of production (Womb of the woman). सारस्वतश्च मे (Saarasvathascha Me): कर्णस्फोट (Karnasphota) (S), कन् फटि (Kan-phati)(H), Mudukottam (T), Cordia spermum halicacabum (L). पात्नीवतश्च मे (Paathneevathascha Me): To the wife. हा (Haa): The sound of satisfaction. आरि (Aari): Drops; let drops. योजन (Yojana): Union; directing the thoughts to one point. हारियोजनश्च मे (Haariyojanascha Me): System of emiting or discharging.

SYSTEM OF CLEANING THE VAGINAL PASSAGE

21. स्रुचश्च मे चमसाश्च मे वायव्यानि च मे द्रोणकलशश्च मे ग्रावाणश्च मेऽधिषवणे च मे पूतभृच्च मऽआधवनीयश्च मे वेदिश्च मे बर्हिश्च मेऽवभृथश्च मे स्वगाकारश्च मे ।।

यज्ञेन कल्पन्ताम् ।

Sru-chas-cha me cha-ma-saas-cha me vaa-ya-vyaa-ni cha me dro-na-ka-la-sas-cha me graa-vaa-nas-cha me-nva-dhi-sha-va-ne cha me poo-tha-bhr-ccha ma-nvaa-dha-va-nee-yas-cha me ve-dis-cha me bar-his-cha me-nva-va-br-thas-cha me swa-gaa-kaa-ras-cha me.

[Do fire oblation after reciting the above Mantra]

Literary meaning

May I through Your grace, obtain the following sacrificial materials to perform the fire rituals; vessels for taking soma juice, and vessel for drinking the soma juice, and stones for grinding the soma juice, and wooden vessel for offering soma juice to the gods, and stones for grinding soma juice, and hand-press for extracting and staining the soma juice, and another pot for keeping the remaining soma juice after cleansing, and sacrificial firepits, and sacrificial grass, and facilities for the holy bath to be taken at the end of the sacrifice and recitation of Mantra for prosperity.

स्रुचश्च मे (Srchascha Me): A sort of large wooden laddle used for pouring clarified butter on a sacrificial fire made of Palasha or Khadira wood and about as long as arm, with a receptacle at the end of the size of a hand. चमसाश्च मे (Chamasaascha Me): And a vessel used for drinking the Soma. A kind of dish or cup as laddle generally of a square shape, made of wood fitted with a handle. वायव्यानि च मे (Vaayavyani Cha Me): And Soma vessels shaped like mortars; stones for grinding the soma juice. द्रोणकलशश्च मे

(Dronakalashascha Me): And a large wooden vessel for the soma. ग्रावाणश्च मे (Graavaanascha Me): And a stone for pressing out the soma. अधिषवणे च मे (Adhishavane Cha Me): And a hand-press for extracting and staining the soma juice. पूतभृच्च म (Poothabhrccha Ma): And a kind of vessel which receives the soma juice after it has been strained. आधवनीयश्च मे (Aadhvaneeyascha Me): Cleansed by stirring. वेदिश्च मे (Vedischa Me): And an elevated piece of ground serving for a sacrificial altar. बर्हिश्च मे (Barhischa Me): And sacrificial grass; darbha grass. अवभृथश्च मे (Avabhrthascha Me): And purification or ablution of the sacrificer and sacrificial vessels after a sacrifice. स्वगाकारश्च मे (Svagaakaarascha Me): Expressing desire for prosperity.

Coded meaning

When the flowing of the semen virile into the vagina is completed, the pedestal due to constant stirring becomes solid and gets heated up and a foul smell is eminated. In order to remove such foul smell, the vagina as also the whole body (of the woman) may be washed with water.

सुचश्च मे (Sruchascha Me): Emit; cause to flow; drop. चमसाश्च मे (Chamasaascha Me): Cup; Vagina. वायव्यानि च मे (Vaayavyaani Cha Me): Pour in. द्रोणकलशश्च मे (Dronakalashascha Me): Place between two mountains; vagina. ग्रावाणश्च मे (Graavaanascha Me): Hard; solid. अधिषवणे च मे (Adhishavane Cha Me): Excessively flowing. पूत (Pootha): Purified; cleaned; foul smelling. भृच्च म (Bhrccha Ma): Fried; roasted. आधवनीयश्च मे (Aadhvaneeyascha Me): Agitated by stirring; disturbed. वेदिश्च मे (Vedischa Me): Pedestal. बर्हिश्च मे (Barhischa Me): Water. अवभृथश्च मे (Avabhrthascha Me): Purification; to press down or into. स्वगाकारश्च मे (Svagaakaarascha Me): Own body; by self.

CURE FOR DIABETES AND/OR STONE IN THE URINERY TRACK

22. अग्निश्च मे धर्मश्च मेऽर्कश्च मे सूर्यश्च मे प्राणश्च मेऽश्वमेधश्च मे पृथिवी
च मेऽदितिश्च मे दितिश्च मे द्यौश्च मेऽङ्गुलयः शक्वरयो दिशश्च मे ।।
यज्ञेन कल्पन्ताम् ।

Ag-nis-cha me dhar-mas-cha me-nvar-kas-cha me soo-ryas cha me-praa-nas-cha me-nva-shva-me-dhas-cha me pri-thi-vee cha me-nvi-di-this-cha me di-this-cha me dhyos-cha me-nvam-gu-la-ya sha-kwa-ra-yo di-sahs-cha me.

[Do fire oblation after reciting the above Mantra]

Literary meaning

May I through Your grace, obtain fire for the ritual, and the prescribed conduct, and power to recite hymns, and light of the Sun, and proper air to breath, and a horse to sacrifice, and a good place on the earth to conduct the oblation, and security, and brilliant light, and fingers, and a bull to carry the articles meant for oblation and power to bind all directions.

अग्निश्च मे (Agnischa Me): Fire. धर्मश्च मे (Dharmascha Me): And prescribed conduct. अर्कश्च मे (Arkascha Me): And hymn. सूर्यश्च मे (Sooryascha Me): And light of the Sun, प्राणश्च मे (Praanascha Me): And air for breathing. अश्वमेधश्च मे (Ashvamedhascha Me): And horse to sacrifice. पृथिवी च मे (Prthivee Cha Me): And the earth; the state or condition of earth. अदितिश्च मे (Adithischa Me): And security. दितिश्च मे (Dithischa Me): And binding. द्योश्च मे (Dhyoscha Me): And shining; brilliant light. अंङ्गुल्यः (Angulya:): And the thumb; fingers. शक्वरयो (Shakvarayo): And a bull. दिशश्च मे (Dishascha Me): Directions.

Note: Though 'Asva-medha' means 'horse sacrifice', in reality the meaning is not killing the horse. Sacrifice means giving away or departing with it. In olden times, the kings used to send their horses to establish their supremacy. If somebody seizes the horse, the king will be deprived of the horse. Hence it is a sacrifice.

Coded meaning

Those who are suffering from Diabetes or stone in the urinery track should, regularly, perform 'Praanaayaama' by standing in the open place and looking at the Sun receive the sunrays and also walk on the soil by fixing the great toe when the Sun is shining and also consume Bhallaathaka and Arka.

अग्निश्च मे (Agnischa Me): भल्लातक (Bhallaathaka)(S), भेल्ला (Bhella)(H), Alakkucheru (M), Semicarpus Anacardium (L). धर्मश्च मे (Dharmascha Me): Regularly; proper practice. अर्कश्च मे (Arkascha Me): अर्क (Arka)(S), अक् (Ak)(H), Erikku (M), Calatropis gigantea (L). सूर्यश्च मे (Sooryascha Me): Sun rays. प्राणश्च मे (Praanascha Me): While breathing, while inhailing. अश्वमेधश्च मे (Ashvamedhascha Me): With wisdom; intelligence. पृथिवी च म (Prthivee Cha Me): Soil; on the earth. अदितिश्च मे (Adithischa me): Freely; unimpaired condition. दितिश्च मे (Dithischa Me): Liberally. द्योश्च मे (Dhyoscha Me): Play; sporting; sunshine. अङ्गुल्य: (Angulya:): Walking with the great toe. शक्वरयो (Shakvarayo): A disease with urinery crystals; grave; ground or candied sugar. दिशश्च मे (Dishascha Me): Looking at.

IMPORTANCE OF OBSERVING RELIGIOUS VOW

23. व्रतं च मऽऋतवश्च मे तपश्च मे संवत्सरश्च मेऽहोरात्रेऽऊर्वष्ठीवे बृहद्रथन्तरे च मे ।।

यज्ञेन कल्पन्ताम् ।

Vra-tham cha ma-nva-rtha-vas-cha me tha-pas-cha me sam-va-th-sa-ras-cha me-nva-ho-raa-thre-nvoor-va-sh-tee-ve br-ha-dra-than-tha-re cha me.

[Do fire oblation after reciting the above Mantra]

Literary meaning

May I through Your grace be granted the mental strength to observe fast, and permission to perform the sacrifices at the right seasons, and strength to perform the penance, and a favourable year, and favourable and right time, and strength to the extensive recitation of hymns in praise of homa (Brhad and Rathantara).

व्रतं च म (Vratham Cha Ma): To observe a vow; any vow or firm purpose. ऋतवश्च मे (Rthavascha Me): And at the right seaons. तपश्च मे (Tapascha Me): And performing penance. संवत्सरश्च मे (Samvathasarascha Me): And a favourable year. अहोरात्रे (Ahoraathre): Day and night; having 24 hours. ऊर्वष्ठीवे (Ovoorvashteeve): Extensive. बृहद्रथन्तरे च मे (Brhadrathanthare Cha Me): And the Samans Brhat and Rathantara.

Note: 'बृहद्रथन्तरे (Brhadra-thanthare)' is not clear. It can be 'बृहद् रयन्तरेj (Brhad-rathanthare)'.

Coded meaning

Extensive observance of religious vow, sincere worship, observance of austerity throughout the year, both day and night alone will make you strong and bring in excel in your life.

व्रतं च म (Vratham Cha Ma): Pure manner of life; a religious vow or practice. ऋतवश्च मे (Rthavascha Me): Faith; righteousness; worship. तपश्च मे (Tapascha Me): Penance; austerity. संवत्सरश्च मे (Samvathasarascha Me): Throughout the year. अहोरात्रे (Ahoraathre): Day and night; having 24 hours. ऊर्वष्ठीवे (Ovoorvashteeve): Extensive. बृहद् (Brhad): Solid; strong. रथंतर (Rathan-thara): Excelling.

CONSTITUTION OF THE BODY

24. एका च मे तिस्रश्च मे तिस्रश्च मे पञ्च च मे पञ्च च मे सप्त च मे सप्त च मे नव च मे नव च मऽएकादश च मऽएकादश च मे त्रयोदश च मे त्रयोदश च मे पञ्चदश च मे पञ्चदश च मे सप्तदश च मे सप्तदश च मे नवदश च मे नवदश च मऽएकविꣳशतिश्च मऽएकविꣳशतिश्च मे त्रयोविꣳशतिश्च मे त्रयोविꣳशतिश्च मे पञ्चविꣳशतिश्च मे पञ्चविꣳशतिश्च मे सप्तविꣳशतिश्च मे सप्तविꣳशतिश्च मे नवविꣳशतिश्च मे नवविꣳ शतिश्च मऽएकत्रिꣳशच्च मऽएकत्रिꣳशच्च मे त्रयस्त्रिꣳशच्च मे ।।

यज्ञेन कल्पन्ताम् ।

E-kaa cha me thi-sras-cha me thi-sras-cha me pan-cha cha me pan-cha cha me sap-tha cha me sap-tha cha me na-va cha me na-va cha ma-nve-kaa-da-sa cha ma-nve-kaa-da-sa cha me thra-yo-da-sa cha me thra-yo-da-sa cha me pan-cha-da-sa cha me pan-cha-da-sa cha me sap-tha-da-sa cha me sap-tha-da-sa cha me na-va-da-sa cha me na-va-da-sa cha ma-nve-ka-vim-sha-this-cha ma-nve-ka-vim-sha-this-cha me thra-yo-vim-sha-this-cha me thra-yo-vim-sha-this-cha me pan-cha-vim-sha-this-cha me pan- cha-vim-sha-this-chame sap-tha-vim-sha-this-cha me sap-tha-vim-sha-this-cha me na-va-vim-sha-this-cha me na-va-vim-sha-this-cha ma-nve-ka-thrim-sa-ccha ma-nve-ka-thrim-sa-ccha me thra-yas-thrim-sa-ccha me.

[Do fire oblation after reciting the above Mantra]

Literary and coded meaning

This Mantra describes the constituents of the Purusha (Human body). There is only one Purusha and that Purusha is known as Empirical soul. All others are its constituents.

This Mantra stresses the need that a physician has to acquint himself with all the constituents of the Purusha (body) such as:

One empirical soul, three tripoids governed by the three gunas (merits), five mahaa-bhoothaas (in their subtle forms) and its five attribuites, seven constituent elements of the body and seven senses of perception, thirteen substances of the body, fifteen visceras in the throaa and abdomen, seventeen limbs of the subtle body; nineteen (?), twenty one(?), twenty three (?), twenty five sensory systems, twenty seven (?), twenty nine (?), thirty one sub-parts of six main parts of the body and thirty three bones.

CLASSIFICATION OF DRUGS

25. चतस्त्रश्च मेऽष्टौ च मेऽष्टौ च मे द्वादश च मे द्वादश च मे षोडश च मे षोडश च मे विꣳशतिश्च मे विꣳशतिश्च मे चतुर्विꣳशतिश्च मे चतुर्विꣳशतिश्च मेऽष्टाविꣳशतिश्च मेऽष्टाविꣳशतिश्च मे द्वात्रिꣳशच्च मे द्वात्रिꣳशच्च मे षट्त्रिꣳशच्च मे षट्त्रिꣳशच्च मे चत्वारिꣳशच्च मे चत्वारिꣳशच्च मे चतुश्चत्वारिꣳशच्च मे चतुश्चत्वारिꣳशच्च मेऽष्टाचत्वारिꣳशच्च मे ।।

यज्ञेन कल्पन्ताम् ।

Cha-tha-sras-cha me-nva-sh-tow cha me-nva-sh-tow cha me dwaa-da-sa cha me dwaa-da-sa cha me sho-da-sa cha me sho-da-sa cha me vim-sha-this-cha me vim-sha-this-cha me cha-thur-vim-sha-this-cha me cha-thur-vim-sha-this-cha me-nva-sh-taa-vim-sha-this-cha me-nva-sh-taa-vim-sha-this-cha me dwaa-thrim-sha-ccha me dwaa-thrim-sha-ccha me shat-thrim-sha-ccha me shat-thrim-sha-ccha me cha-thwaa-rim-sha-ccha me cha-thwaa-rim-sha-ccha me cha-thus-cha-thwaa-rim-sha-ccha me cha-thus-cha-thwaa-rim-sha-ccha me-nva-sh-taa-cha-thwaa rim-sha-ccha me.

[Do fire oblation after reciting the above Mantra]

Literary meaning

May I, through Your grace, have the knowledge of four types of drugs of vegetable origin and its four varieties; eight types of urine and eight types of milk; twelve types of fomentations and its twelve varieties; sixteen types of therapeutically useful roots and its sixteen varieties; twenty types of wholesome dietetic articles and its twenty varieties; twenty four types of unctuous substances and its twenty four varieties; twenty eight (?); thirty two (?), thirty six (?), forty (?), forty four (?); forty eight (?).

THE THREE TRIPOID AND THE THREE MERITS OF THE BODY

26. त्र्यविश्च मे त्र्यवी च मे दित्यवाट् च मे दित्यौही च मे पञ्चाविश्च मे
पञ्चावी च मे त्रिवत्सश्च मे त्रिवत्सा च मे तुर्यवाट् च मे तुर्योही च मे ।।
यज्ञेन कल्पन्ताम् ।

Thry-vi-sh-cha me thry-vee cha me di-thya-vaat cha me di-thou-hee-cha me pan-chaa-vi-sh-cha me pan-chaa-vee cha me thri-va-th-sas-cha-me thri-va-th-saa cha me thu-rya-vaat cha me thu-ryo-hee cha me.

[Do fire oblation after reciting the above Mantra]

Literary meaning

May I, through Your grace, have one and half year old male calves and one and half year old female calves; two years old bull and cow, two and half year old bull and cow, three year old bull and cow and four year old bull and cow.

त्र्यविश्च मे (Thryvishca Me): One and half year old male calves. त्र्यवी (Thryvee Cha Me): And one and half year old female calves. दित्यवाट् च मे (Dithyavaat Cha Me): And two years old bull. दित्यौही च मे (Dithouhee Cha Me): And two year old cow. पञ्चाविश्च मे (Panchaavischa Me): And two and half year old bull. पञ्चावी च मे (Panchaavee Cha Me): And two and half year old cow. त्रिवत्सश्च मे (Thrivathsashcha Me): And three year old bull. त्रिवत्सा च मे (Thrivathsaa Cha Me): And three year old cow. तुर्यवाट् च मे (Thuryavaat Cha Me): Four year old bull. तुर्योही च मे (Thuryohee Cha Me): And four year old cow.

Coded meaning

Purusha (human body) primarily constitutes the three tripoid known as Mind, Soul and Body and are governed by the three Gunas (Merits) known as Thamasic (Indolence), Rajasic (Restlessness) and Sathva (Truth). Out of these three constituents, the Mind and Body are liable to be afflicted with the diseases and the three causes of diseases are wrong utilisation, non-utilisation and excessive utilisation of time, mental faculties and objects of sense organs, which in turn effect the five sense organs and its five accessories which ultimately causes imbalance in any one of the three pathogenic factors. To over come such imbalance.

[Contd. in the next Mantra)

त्र्यविश्च मे (Thryvishca Me): Knowledge of the three tripoid known as Mind, Soul and Body, which constitutues Purusha (human being). त्र्यवी च मे (Thryvee Cha Me): And its three Gunas (Merits) viz. Thamasic (Indolence), Rajasic (Restlessness) and Sathva (Truth). दित्यवाट् च मे (Dithyavaat Cha Me): And Both Mind and Body. दित्यौही च मे (Dithouhee Cha Me): And causing. पञ्चाविश्च मे (Panchaavischa Me): And five sense organs viz. Sound, touch, vision, taste and smell. पञ्चावी च मे (Panchaavee Cha Me): And its five accessories viz. Dravya (Matter), Guna (Merit), Karman (Action), Saamaanya (Generic Concomittance) and Samavaaya (Inseperable Concomittance). त्रिवत्सश्च मे (Thrivathsashcha Me): And the three causes of diseases viz. Wrong utilisation, Non-utilisation and Excessive utilisation. त्रिवत्सा च मे (Thrivathsaa Cha Me): And Time, mental faculties and objects of sense organs. तुर्यवाट् मे (Thuryavaat Cha Me): And to overcome; conquer. तुर्योही च मे (Thuryohee Cha Me): And the three pathogenic factors responsible for the diseases viz. Vaatha, Pittha and Kapha.

THE THREE TRIPOID AND THE THREE MERITS OF THE BODY

27. पष्ठवाट् च मे पष्ठौही च मऽउक्षा च मे वशा च मऽऋषभश्च मे वेहच्च
मेऽनड्वांश्च मे धेनुश्च मे ।।

यज्ञेन कल्पन्ताम् ।

Pa-sh-ta-vaat cha me pa-sh-tou-hee cha ma-nvuk-shaa cha me va-shaa cha ma-nvu-rsha-bhas-cha me ve-ha-ccha me-nvan-ga-vaams-cha me dhe-nus-cha me.

[Do fire oblation after reciting the above Mantra]

Literary meaning

May my four year bull and my four year heifer be made strong, and may my female and male elephants make effort quickly (to carry heavy things) and may the milk of my cows be not dried up.

पष्ठवाट् च मे (Pashtavaat Cha Me): Four year bull. पष्ठौही च म (Pashtouhee Cha Ma): And four year heifer. उक्षा च मे (Ukshaa Cha Me): To be strong. वशा च म (Vashaa Cha Ma): And a female elephant. ऋषभश्च मे (Rshabhascha Me): And a male elephant. वेहच्च मे (Vehaccha Me): Make effort. अनड्वांश्च (Angavaamscha Me): Quickly; dried. धेनुश्च मे (Dhenuscha Me): Milk of the cow.

Coded meaning

One must make effort to remove the factor which is excess in the body and to make strong the factor which is less in proportion and to maintain equilibrium which is possible by consuming the cow milk as quickly as possible.

पष्ठवाट् च मे (Pashtavaat Cha Me): To bind. पष्ठौही च म (Pashtouhee Cha Ma): Controlling. उक्षा च मे (Ukshaa Cha Me): To make strong. वशा च म (Vashaa Cha Ma): To maintain equilibrium. ऋषभश्च मे (Rshabhascha Me): Quickly. वेहच्च मे (Vehaccha Me): Make effort. अनड्वांश्च मे (Angavaamscha Me): Throughout the body. धेनुश्च मे (Dhenuscha Me): With cow milk.

FIRE OBLATION AND PRAYER

28. वाजाय स्वाहा प्रसवाय स्वाहाऽपिजाय स्वाहा क्रतवे स्वाहा वसवे स्वाहाऽहर्पतये स्वाहाऽह्ने मुग्धाय स्वाहा मुग्धाय वैनꣳशिनाय स्वाहा विनꣳशिनऽआन्त्यायनाय स्वाहाऽन्त्याय भौवनाय स्वाहा भुवनस्य पतये स्वाहाऽधिपतये स्वाहा प्रजापतये स्वाहा ।

इयं ते राण्मित्राय यन्ताऽसि यमनऽऊर्जे त्वा वृष्टयै त्वा प्रजानां त्वाऽधिपत्याय ।।
यज्ञेन कल्पन्ताम् ।

Vaa-jaa-ya swaa-haa pra-sa-vaa-ya swaa-haa-nva-pi-jaa-ya swaa-haa kra-tha-ve swaa-haa va-sa-ve swaa-haa-nva-har-pa-tha-ye swaa-haa-nva-hne mug-dhaa-ya swaa-haa mug-dhaa-ya-vy-nam-shi-naa-ya swaa-haa vi-nam-shi-na-nva-an-thyaa-ya-naa-ya swaa-haa-nvan-thyaa-ya bhow-va-naa-ya swaa-haa bhu-va-na-sya pa-tha-ye swaa-haa-nva-dhi-pa-tha-ye swaa-haa pra-jaa-pa-tha-ye swaa-haa.

Iyam the raan-mi-thraa-ya yan-thaa-nva-si ya-ma-na-nvoor-je thvaa vr-sh-ta-yai thvaa pra-jaa-naam thvaa-nva-dhi-pa-thyaa-ya.

[Do fire oblation after reciting the above Mantra]

Literary meaning

Hail to my strength, hail to my origin, hail to those born after me, hail to my intelligence, hail to my dwelling place, hail to my offering to the Lord of offerings, hail to the ignorant people, hail to the ignorant who disappeared from this world, hail to the descendants of those who have disappeared, hail to the descendants of the present, hail to the Lord of the Universe, hail to the Commander of the Universe, hail to Lord Prajaapathi. O Lord Rudra you are the friend of those in the battle-field, you are the controller of the Universe, you are the producer of energy, you are the shower of rain; we are your children, we accept your lordship.

वाजाय स्वाहा (Vaajaaya Swaahaa): Hail to my strength. प्रसवाय स्वाहा (Prasavaaya Swaahaa): Hail to my origin. अपिजाय स्वाहा (Apijaaya Swaahaa): Hail to those born after me. क्रतवे स्वाहा (Krathave Swaahaa): Hail to my intelligence. वसवे स्वाहा (Vasave Swaahaa): Hail to my dwelling place. अहर्पतये स्वाहाऽह्ने (Aharpathaye Swaahaa-nvah-ne): Hail to my offering and to the Lord of offerings. मुग्धाय स्वाहा (Mugdhaaya Swaahaa): Hail to the ignorant people. मुग्धाय वैनंशिनाय स्वाहा (Mugdhaaya Vynamshinaaya Swaahaa): Hail to the ignorant and to those who have disappeared from this world (dead persons - ancestors). विनंशिन आन्त्यायनाय स्वाहा (Vinamshina Aanthyaayanaaya Swaahaa): Hail to the descendants of those who have disappeared (children of those dead persons i.e. the present generation). आन्त्याय भौवनाय स्वाहा (Aanthyaaya Bhowvanaaya Swaahaa): Hail to the descendants of the present (our children). भुवनस्य पतये स्वाहा (Bhuvanasya Pathaye Swaahaa): Hail to the Lord of the Universe. अधिपतये स्वाहा (Adhipathaye Swaahaa): Hail to the Commander of the Universe. प्रजापतये स्वाहा (Prajaapathaye Swaahaa): Hail to Lord Prajaapathi. इयं ते (Iyam The): This is your; you are the. राण्मित्राय (Raanmithraaya): Friend of the soldiers. यन्तासि (Yanthaasi): Controller; controlling. यमन (Yamana): Governing. ऊर्जे त्वा (Oorje Thvaa): Your power. वृष्टयै त्वा (Vrshtai Thvaa): Your power to bring rain. प्रजानां त्वा (Prajaanaa Thvaa): For your children. अधिपत्याय (Adhipathyaaya): O' Lord of the Universe.

Note: I am of the opinion that the sounds 'क्रतवे स्वाहा (Krathave Swaahaa)' should be 'क्रतुवे स्वाहा (Krathuve Swaahaa)' as 'क्रत (Kratha)' is never used alone or it can be 'कृतवे स्वाहा (Krathave Swaahaa)'.

[No coded meaning is given as it is only a prayer]

FIRE OBLATION AND PRAYER

29. आयुर्यज्ञेन कल्पतां प्राणो यज्ञेन कल्पतां चक्षुर्यज्ञेन कल्पताꣳ श्रोत्रं यज्ञेन कल्पतां वाग्यज्ञेन कल्पतां मनो यज्ञेन कल्पतामात्मा यज्ञेन कल्पतां ब्रह्मा यज्ञेन कल्पतां ज्योतिर्यज्ञेन कल्पताꣳ स्वर्यज्ञेन कल्पतां पृष्ठं यज्ञेन कल्पतां यज्ञो यज्ञेन कल्पतां ।

स्तोमश्च यजुश्चऽऋक् च साम च बृहच्च रथन्तरं च।

स्वर्देवाऽअगन्मामृताऽअभूम प्रजापते: प्रजाऽअभूम वेट् स्वाहा ।।

यज्ञेन कल्पन्ताम् ।

Aa-yur-yaj-ne-na kal-pa-thaam praa-no yaj-ne-na kal-pa-thaam chak-shur-yaj-ne-na kal-pa-thaam sro-thram yaj-ne-na kal-pa-thaam vaag-yaj-ne-na kal-pa-thaam ma-no yaj-ne-na kal-pa-thaa-maa-th-maa yaj-ne-na kal-pa-thaam Brah-maa yaj-ne-na kal-pa-thaam jyo-thir-yaj-ne-na kal-pa-thaam swar-yaj-ne-na kal-pa-thaam pr-sh-tam yaj-ne-na kal-pa-thaam yaj-no yaj-ne-na kal-pa-thaam. Stho-mas-cha ya-jus-cha-nva-rk cha saa-ma cha br-ha-ccha ra-than-tha-ram cha.

Svar-de-vaa-nva-gan-maa-mr-thaa-nva-bhoo-ma pra-jaa-pa-the: Pra-jaa-nva-bhoo-ma vet swaa-haa.

[Do fire oblation after reciting the above Mantra]

Literary meaning

May I be granted long life through the prayer; may my life breath thrive through the prayer; may I be blessed with good eye sight through the prayer; may I be blessed with proper hearing through the prayer; may I be blessed with sweet speech through the prayer; may I have a clear mind to think through the prayer; may my soul be purified through the prayer; may my knowledge prosper through the prayer; may my inner light be kept alive through the prayer; may I be

Continued in next page

blessed with clear voice through the prayer; may I gain wealth through the prayer; may the oblation be successful through devotion.

Hail to the hymns of Yajur Veda, Rg Veda, Saama Veda, Brihat and Rathanthara and to the Lord of the Heaven and to those who died in the battle-field, and to the children of Prajaapathi and to those who are yet to be born.

आयुर्यज्ञेन कल्पतां (Aayuryajnena Kalpathaam): May I be granted long life through the prayer. प्राणो यज्ञेन कल्पतां (Praano Yajnena Kalpathaam): May my life breath thrive through the prayer. चक्षुर्यज्ञेन कल्पतां (Chakshuryajnena Kalpathaam): May I be blessed with good eye sight through the prayer. श्रोत्रं यज्ञेन कल्पतां (Srothram Yajnena Kalpathaam): May I be blessed with proper hearing through the prayer. वाग्यज्ञेन कल्पतां (Vaagyajnena Kalpathaam): May I be blessed with sweet speech through the prayer. मनो यज्ञेन कल्पतां (Mano Yajnena Kalpathaam): May I have a clear mind to think through the prayer. आत्मा यज्ञेन कल्पतां (Aathmaa Yajnena Kalpathaam): May my soul be purified through the prayer. ब्रह्मा यज्ञेन कल्पतां (Brahmaa Yajnena Kalpathaam): May my knowledge prosper through the prayer. ज्योतिर्यज्ञेन कल्पतां (Jyothiryajnena Kalpathaam): May my inner light be kept alive through the prayer. स्वर्यज्ञेन कल्पतां (Svaryajnena Kalpathaam): May I be blessed with clear voice through the prayer. पृष्ठं यज्ञेन कल्पतां (Prshtam Yajnena Kalpathaam): May I gain wealth through the prayer. यज्ञो यज्ञेन कल्पतां (Yajno Yajnena Kalpathaam): May the oblation be successful through the devotion. स्तोमश्च (Sthomascha): Hymns of. यजुश्च (Yajuscha): Yajur Veda. ऋक् च (Rk cha): Rg Veda. साम च (Saama cha): Saama Veda. बृहच्च (Brhaccha): Brihath. रथन्तरं च (Rathantharam cha): Rathanthara. स्वर्देवा (Svardevaa): Lord of the Heaven. अगमन् (Agman): Battle. मामृत (Maamrtha): To die; deceased; departed. अभूम (Aabhooma): Unborn. प्रजापतेः (Prajaapathe): Lord Prajaapathi. प्रजा (Prajaa): Children. अभुम (Aabhooma): Unborn. वेट् (Vet): An exclamation. स्वाहा (Swaahaa): Hail to.

Note: There is no mention of Atharva Veda in this Mantra. Some learneds are of the opinion that 'स्तोम (Sthoma)' is Atharva Veda and has concluded by saying 'that which contain the praise of the Lord i.e. Atharva Veda'. I do not agree with this for the reason that all the Vedas contain the praise of the Lord. Therefore, it is incorrect to say that only Atharva Veda contains the praises of the Lord.

[HERE ENDS चमकं (CHAMAKAM). REMAINING MANTRAS IN THE EIGHTEENTH CHAPTER OF YAJUR VEDA CONTINUES FROM THE NEXT PAGE]

FOR PROVIDING STRENGTH TO THE PREGNANT WOMAN

30. वाजस्य नु प्रसवे मातरं महीमदितिन्नाम वचसा करामहे ।
यस्यामिदं विश्वं भुवनमाविवेश तस्यान्नो देव: सविता धर्म्मं साविषत् ।।

Vaa-ja-sya nu pra-sa-ve maa-tha-ram ma-hee-ma-di-thi-nnam
va-cha-saa ka-raa-mahe;
Ya-syaa-mi-dam vi-svam bhu-va-na-maa-vi-ve-sha tha-syaa-
nno de-va: sa-vi-thaa dhar-mam saa-vi-sha-th.

Literary meaning

May we with our speech praise the greatness of that Mother, who is known as 'Adithi' and who gave birth to the distinguished gods like 'the Sun', who transmits energy to this earthly world for the welfare of mankind.

वाजस्य नु (Vaajasya Nu): Energy. प्रसवे मातरं (Prasave Maatharam): Mother who gave birth to. महीम (Maheema): Greatness. अदिति नाम (Adithi Naama): Known as Adithi, said to be the mother of the Aadithyaas (Suns) and daughter of Daksha. वचसा (Vachasaa): With speech. करामहे (Karaamahe): May we. यस्याम (Yasyaama): In whom. इदं विश्वं (Idam Visvam): This earthly world. भुवनमा - (Bhuvanamaa): Mankind. विवेश (Vivesha): Distinguished. तस्यान्नो देव: (Thasyaanno Deva): And those gods. सविता धर्म्म (Savithaa Dharma): Mother of the Sun. साविषत् (Saavishath): Brought forth.

Coded meaning

Pregnant woman should consume limited quantity of Pippali soaked in water for sometime and then mixed in milk and also move about (walking) enjoying the sun rays, which will provide strength to her at the time of delivery of the child. This medicine can also be consumed by both man and woman in general.

वाजस्य नु (Vaajasya Nu): For her strength. प्रसवे मातरं (Prasave Maatharam): To the pregnant woman. मही (Mahee): Water. अदिति (Adithi): Milk. तिन्नाम् (Thinnaam): Consume. वचसा (Vachasaa): Moving about. करामहे (Karaamahe): Enjoy the sun rays. यस्या (Yasyaa): Who. इदं (Idam): With. विश्वं (Visvam): पिप्पली (Pippali)(S), पिपलमूल (Piplamul) (H), Pippali (M), Piper longum (L). भुवनमा विवेश (Bhuvanamaa Vivesha): With man's wisdom; limited quantity. भुवन (Bhuvana): Man. मा (Maa): Woman. अवि (Avi): Favourable. भुवनमा विवेश (Bhuvanamaa Vivesha): Favourable to both man and woman. तस्यान्नो देवः (Thasyaanno Deva): For the children. सविता धर्म्म (Savithaa Dharmam): For easy delivery. साविषत् (Saavishath): Brought forth; to beget.

REMEDY FOR DYSENTERY

31. विश्वेऽअद्य मरुतो विश्वऽऊती विश्वे भवन्त्वग्नय: समिद्धा: ।
विश्वे नो देवाऽअवसागमन्तु विश्वमस्तु द्रविणं वाजोऽअस्मे ।।

Vi-shve-nva-dhya ma-ru-tho vi-shva-nvoo-thee vi-shve bha-van-thva-gna-ya: sa-mi-ddhaa.
Vi-shve no de-vaa-nva-va-saa-ga-man-thu vi-shva-mas-thu dra-vi-nam va-jo-nvas-me.

Literary meaning

O Lord of the Universe, we worship you with this fire oblation; let the Maruth who protects the world protect our legitimately acquired wealth and let the evil spirit be driven away from this world and let the fire of the world be ignited with your power.

विश्वेन्वद्य (Vishvenvadhya): This world. मरुतो (Marutho): Lord Maruth. विश्वन्वूती (Vishvanvoothee): Protecting this world. विश्वे भवन्त्वग्नय (Vishve Bhavantvagnaya): O' Lord of the Universe, we worship you with this fire oblation. समिद्धा (Samidhaa): Be ignited. विश्वे नो देवा (Vishve No Devaa): Evil spirits. अवसागमन्तु द्रविणं (Avasaagamanthu Dravinam): Protection of the wealth acquired legitimately. विश्वमस्तु (Vishvamasthu): To drive away from the world. वाजोन्वस्मै (Vaajonvasmai): With your power.

Coded meaning

Consumption of dry Ginger, Pippali, Shathamooli and Methi baked in fire for sometime and mixed with Ghee is good not only for the children but for every body to overcome the problem of dysentery.

विश्वे (Vishve): Dry ginger. अद्य (Adhya): Fit for consumption. मरुत (Marutha): Plant called Maruth; मेथी (Methi) (S,H), Ventayam (M), Trigonella foenum-graecum (L). विश्व (Vishva): पिप्पली (Pippalee) (S), पिपलमूल (Piplamool)(H), Pippal (M), Piper Longum (L). ऊती (Oothee): Promoting; riches; refreshing. विश्वे (Vishve): शतमूली (Shathamooli)(S), शतवार (Shathavaar)(H), Shatavali (M), Aspargus racemosus (L). भवन्त (Bhavantha): For sometime. अग्नय (Agnaya): In the fire. समिद्धा (Samidhaa): Burnt; baked. विश्वे नो देवान्व (Vishve No Devaanva): Not only for the children. अवसागमन्तु (Avasaagamanthu): Dysentery. विश्वमस्तु (Vishvamasthu): For everybody. द्रविण (Dravinam): Essence; strength, वाजो (Vaajo): Ghee or clarified butter. अस्मै (Asmai): For them; for this.

Note: Maruth is the name of a plant called 'Maruth'. Therefore it is not clear whether the Mantra mentions about the plant 'Maruth' or 'Methi'. There is one variety of Terminalia arjuna known as 'Neer-maruth' in Kerala.

FOR SEXUAL PLEASURES

32. वाजो नः सप्त प्रदिशश्चतस्रो वा परावतः ।
वाजो नो विश्वैर्देवैर्धनसाताविहावतु ।।

Vaa-jo na: sap-tha pra-di-shas-cha-thas-ro vaa pa-raa-va-tha;
Vaa-jo no vi-shvyair-de-vair-dhana-saa-thaa-vi-haa-va-thu.

Literary meaning

O Lord of the Universe, may our strength spread to all the seven regions and four quarters and do not diminish our strength. May we be granted strength to acquire wealth from distant places.

वाजो न तस्रो (Vaajo Na Thasro): Do not perish our strength. सप्त (Saptha): Seven. प्रदिश (Pradisha): On all directions; regions. चतुस्रो (Chathusro): To four quarters. वा परावतः (Vaa Paraavatha): Spread to distant places. वाजो नो (Vaajo No): Strength; vigour. विश्वैर्देव (Vishvairdeva): O' Lord of the Universe. धनसाता (Dhanasaathaa): Acquisition of wealth; means of acquisition of wealth. विहावतु (Vihaavathu): Become expanded.

Coded meaning

Consumption of Parusha and Prshniparni would strengthen the semen virile and helps to bestow sexual pleasures, but it is not advisable for the children below the age of seven.

वाजो नः सप्त प्रदिशश्चतस्रो (Vaajo Na Sapthapradishaschathasro): Not less than seven year old. वा (Vaa): Not. परावत (Paraavatha): परुष (Parusha)(S), फल्स (Phalsa)(H), Grewia aisatica (L). वाजो (Vaajo): Semen virile. नो विश्वैर्देव (No Vishvairdeva): Not for the children. वर्धन (Vardhana): For strengthening. साता (Saathaa): Pleasure. विहावतु (Vihaavathu): Increase.

TREATMENT OF THE NEW BORN CHILD AND THE MOTHER

33. वाजो नोऽअद्य प्र सुवाति दानं वाजो देवां देवांऽऋतुभिः कल्पयाति ।
वाजो हि मा सर्ववीरं जजान विश्वाऽआशा वाजपतिर्जयेयम् ।।

Vaa-jo no-nva-dhya pra su-vaa-thi daa-nam vaa-jo de-vaam de-vaa-nva-rthu-bhi: kal-pa-yaa-thi;
Vaa-jo hi maa sar-va-vee-ram ja-jaana vi-shvaa-nvaa-shaa vaa-ja-pa-thir-ja-ye-yam.

Literary meaning

May we offer Annam (boiled rice) and Ghee today as a gift to the gods and semi-gods, after duly worshipping them with sincerety and fire oblations. May we offer food to the victorious Lord of the Food and to the Mother of the Universe as also to all the regions of the Universe.

वाजो नो (Vaajo No): May Annam (boiled rice) be. अद्य (Adhya): Today. प्रसुवति (Prasuvaathi) : Offered. दानं (Daanam): As a gift. वाजो (Vaajo): And Ghee (clarified butter). देवां देवां (Devaam Devaam): To the gods and semi-gods. ऋतुभि (Rthubhl): After duly worshipping. कल्पयाति (Kalpayaathi): With entire sincerety anf fire oblations. वाजो हि (Vaajo Hi): With food. मा सर्ववीरं (Maa Sarvaveeram): To the Mother of the Universe. जजान (Jajaana): Victorious. विश्वान्व (Vishvaanva): Universal. आशा (Aashaa): Regions. वाजपतिर्जयेयम् (Vaajapathirjayeyam): To the Lord of the Food.

Coded meaning

Mother as well as the new born child should be given Ghee duly heated immediately after the delivery for strengthening the body and thereafter at a fixed time and also anoint the whole body of the mother with the root of Ushira boiled in Ghee. In case the mother desires to have food, she may be given boiled hot rice.

वाजो नो (Vaajo No): For strengthening. अद्य (Adhya): Immediately. प्रसुवाति (Prasuvaathi) : After the delivery. दानं वाजो (Daanam Vaajo): Ghee may be given. देवां देवां (Devaam Devaam): To the mother as well as the child. ऋतुभि (Rthubhi): At the fixed time. कल्पयाति (Kalpayaathi): Duly heated. वाजो हि (Vaajo Hi): With the Ghee. मा (Maa): Mother. सर्ववीरं (Sarvaveeram): All over the body; the root of उषिर (Ushira) (S), खस् खस् (Khas Khas)(H), Vettiver (M), Vetiveria zijaniodes (L). जजान (Jajaana): Born. विश्वान्व (Vishvaanva): Food. आशा (Aashaa): Desire. वाजपतिर्जयेयम् (Vaajapathirjayeyam): Hot food; boiled hot rice.

Note: As per Charka Samhitha, Ghee and Honey should be given to the mother and the new born child.

TREATMENT OF THE NEW BORN CHILD AND THE MOTHER

34. वाजः पुरस्तादुत मध्यतो नो वाजो देवान् हविषा वर्द्धयाति ।
वाजो हि मा सर्ववीरं चकार सर्वा आशा वाजपतिर्भवेयम् ।।

Vaa-ja: pu-ras-thaa-du-tha ma-dhya-tho no vaa-jo de-vaan ha-vi-shaa var-dha-yaa-thi;
Vaa-jo hi maa sar-va-vee-ram cha-kaa-ra sar-va aa-shaa vaa-ja-pa-thir-bha-ve-yam.

Literary meaning

Firstly, offer Annam (boiled rice) to the Great Lord (Rudra) and then do fire oblation with Ghee and milk for bestowing increased prosperity to us. Thereafter offer Annam to the Mother of the Universe as well as to the Lord of Food together, accompanied with the recitation of the Mantra and expressing your desires.

वाजः पुरस्तादुत (Vaaja Purasthaadutha): Beginning with the offering of Annam (boiled rice) and. मध्यतो नो वाजो (Madhyatho No Vaajo): Intermittent offering of Ghee. देवान् (Devaan): Food offered to the Great Lord (Rudra). हविषा (Havishaa): Milk. वर्द्धयाति (Vardhayaathi): For increasing prosperity. वाजो हि (Vaajo Hi): Offering of Annam. वाजो हि मा (Vaajo hi maa): Not only with the recitation of the Mantra. सर्ववीरं (Sarvaveeram): Accompanied by all. मा सर्ववीरं (Maa Sarvaveeram): To the Mother of the Universe. चकार (Chakaara): Together with ; both; as well as. सर्वा आशा (Sarva Aashaa): All desires. वाजपति (Vaajapathi): Lord of Food. भवेयम् (Bhaveyam): Giving.

Coded meaning

Thereafter, breast milk in limited quantity may be given to the child at first followed with water once and thereafter water should not be given intermittently and in between the next milk feeding. However, the mother of the child may be given stomach full of wholesome diet like rice etc., as per her liking and depending on the condition of her strength.

वाजः (Vaaja): Strength. पुरस्ताद (Purasthaad): At first; after giving. उत (Utha): And. मध्यतो नो वाजो (Madhyatho No Vaajo): Don't give water in between. देवान् (Devaan): To the child. हविषा (Havishaa): Milk. वर्द्धयाति (Vardhayaathi): In excess in the beginning. वाजो हि (Vaajo Hi): Depending on the condition of her strength. मा (Maa): To the mother. सर्ववीरं (Sarvaveeram): Wholesome diet. चकार (Chakaara): Given. सर्वा आशा (Sarva Aashaa): Stomach full and according to the liking. वाजपतिर्भवेययम् (Vaajapathirbhaveyam): Rice etc. may be given.

SYSTEM OF EMITING THE SEMEN VIRILE

35. सं मा सृजामि पयसा पृथिव्या: सं मा सृजाम्यद्भिरोषधीभि: ।
सोऽहं वाजँ् सनेयमग्ने ।।

Sam maa sr-jaa-mi Pa-ya-saa pr-thi-vyaa: sam maa sr-jaa-myad-bhi-ro-sha-dhee-bhi:
So-nva-ham vaa-ja-gum-sa-ne-ya-mag-ne.

Literary meaning

May I offer the 'Payasaa' to the mother Earth; may I worship (give bath) to the mother Earth with the herbs and perfumes of her liking. May my ego be destroyed through this fire sacrifice.

सं (Sam): With; worship. मा (Ma): Mother. सृजामि (Srjaami): Pouring out; offering to eat. पयसा (Payasaa): Pudding made of milk, rice and sugar. पृथिव्या: (Prthivyaa:): To the earth. सं (Sam): With; worship. मा (Maa): Mother. सृजाम्य (Srjaamya): Pouring out; offering to eat. यद्भिरो (Yadbhiro): Which is upto the liking or pleasant. औषधीभि (Aushadheebhi): Mixed with herbs and perfumes. सोन्वहं (Sonvaham): For destroying the ego. वाजगं: (Vaajagam): Clarified butter (ghee). सनेय (Saneya): Offering. अग्ने (Agne): In fire. सनेयमग्ने (Saneyamagne): Fire oblation.

Coded meaning

Do not discharge your semen virile on the earth. Consumption of semen virile mixed with water or ghee works as a good medicine for the increase of vigour and vitality.

Or

While one is in union, discharge the semen virile into the vagina of the woman when she is also in the extreme pleasantness which is conducive to the conception.

सं (Sam): With; together; union. मा सृजामि (Maa Srjaami): Don't emit your. पयसा (Payasaa): Semen virile. पृथिव्याः (Prthivyaa:): On the earth. सं (Sam): With; together; union. मा सृजाम्य (Maa Srjaamya): Don't emit your; eat. यद् (Yad): Which. अभिरो (Abhiro): Pleasant. औषधीभि (Aushadheebhi): Good medicine. सोन्वहं (Sonvaham): Consume by self. वाजगः (Vaajagam): With water or clarified butter (ghee). सनेयमग्ने (Saneyamagne): Is good for vigour and vitality.

STRENGTHENING THE SEMEN VIRILE

36. पय: पृथिव्यां पयऽओषधीषु पयो दिव्यन्तरिक्षे पयो धा: ।
पयस्वती: प्रदिश: सन्तु मह्यम् ।।

Pa-ya: pr-thi-vyaam pa-ya-nvo-sha-dhee-shu pa-yo di-vyan-tha-ri-kshe pa-yo dhaa:
Pa-ya-swa-thee: pra-di-sha: san-thu ma-hyam.

Literary meaning

May I be granted strength through the milk of the mother, through the juice of medicinal herbs, through the celestial waters of the sky and through the curd.

पय: पृथिव्यां (Paya Prthivyaam): Milk of the mother. पय ओषधीषु (Paya Aushadheeshu): Juice of medicinal herbs. पयो दिव्यन्तरिक्षे (Payo divyantharikshe): Waters of the sky. पयो धा (Payo Dhaa): Bestow strength. पयस्वती (Payasvathee): Curd. प्रदिश (Pradisha): Grant. सन्तु (Santhu): Always. मह्यम् (Mahyam): To me; for me.

Coded meaning

Repeated overflowing of the semen virile can be strengthened by consuming the milk of Krishna-jeeraka and the juice of the Heda.

पय: पृथिव्यां (Paya Prthivyaam): Milk of कृष्णजीरक (Krshna-jeeraka) (S), कालीजीरक (Kaalee-jeerak)(H), Karun-jeerakam (M), Nigella satva or indica (L). पयन्वोषधीषु (Payanvaushadheeshu): Juice of medicinal herbs like. पयो दिव्यन्तरिक्षे (Payo divyantharikshe): Juice of हेड (Heda)(S), हरड (Harad)(H), Kdukka (M), Terminalia chebula (L). पयो धा (Payo Dhaa): Strengthening the semen virile. पयस्वती (Payasvathee): Overflowing of semen. प्रदिश (Pradisha): Every time. सन्तु (Santhu): Occur again and again. मह्यम् (Mahyam): To the self.

METHOD AND MEDICINE FOR ABORTION

37. देवस्य त्वा सवितु: प्रसवेऽश्विनोर्बाहुभ्यां पूष्णो हस्ताभ्याम् ।
सरस्वत्यै वाचो यन्तुर्यन्त्रेणाग्ने: साम्राज्येनाभिषिञ्चामि ।।

De-va-sya thvaa sa-vi-thu: pra-sa-ve-nva-shvi-nor-baa-hu-bhyaam poo-sh-no ha-sthaa-bhyaam.
Sa-ra-sva-thyai vaa-cho yan-thur-yan-tre-naag-ne: saam-raa-jye-naa-bhi-shin-chaa-mi.

Literary meaning

O! Sun, who originated from the hands of the Asvins and Pooshaan, salutations to your divine form. May I worship goddess Sarasvathi with speech, mystical diagram and fire oblations. May my empire prosper by sacrifice.

देवस्य (Devasya): Divine; godly. त्वा (Thvaa): Thy; your. सवितु (Savithu): Presence; relating to Sun. प्रसवेन्व (Prasavenva):Originated. अश्विनोर्बाहुभ्यां (Asvinorbaahubhyaam): From the hands of the Asvins. पूष्णे हस्ताभ्याम् (Pooshno Hasthaabhyaam): From the hands of Pooshaan. सरस्वत्यै (Sarasvathai): Goddess Sarasvathi. वाचो (Vaacho): With speech. यन्तुर्यन्त्रेण (Yanthuryanthrena): Through the mystical diagram. अग्ने (Agne): Fire oblation. साम्राज्ये - (Saamraajye): For the sake of empire. नाभिषिञ्चामि (Naabhi-shinjaami): Prosper by sacrifice.

Coded meaning

One wishing to overcome the conception should press into the vaginal passage the oil of Arka and/or Karnasphota and/or bilva and/or Somalatha extracted by heating the machine called 'Yanthur-yanthram', by using the arm and also smear the oil all over the area of the naval.

देवस्य (Devasya): Wish to overcome. त्वा (Thvaa): Thy; your. सवितु (Savithu): Conception; taking birth; अर्क (Arka)(S), आक् (Aak)(H), Erukku (M), Calatropis gigantea (L). प्रसवेन्व (Prasavenva): Conception. अश्विर्नो (Asvinor): Vaginal passage. बाहुभ्यां (Baahubhyaam): With the hand. अश्विर्नोबाहुभ्यां (Asvinor-baahubhyaam): Holding the child with or in the hand. पूष्णे (Pooshno): Nourishing; smearing; passing over. हस्ताभ्याम् (Hasthaabhyaam): With the hand. सरस्वत्यै (Sarasvathai): कर्णस्फोट (Karnasphota)(S), कन्फटि (Kanphuti) (H), Mudukottun (T), Cordiospermum halicacabum (L); बिल्वा (Bilvaa)(S), बेल (Bel)(H), Villuvam (T), Aegle mermelos (L); सोमलत (Somalatha)(S), सदब् (Sadab)(H), Rutta graveolens (L). वाचो (Vaacho): Incite; energy; heat. यन्तुर्यन्त्रेण (Yanthur-yanthrena): An apparatus for heating or distillation. अग्ने (Agne): Heated. साम्राज्ये (Saamraajye): Area over. नाभि (Naabhi): Naval. उषिञ्चामि (Ushinjaami): May be smeared.

Note 1: I have slight doubt over the above decoding due to the meaning of the sound 'अश्विर्नोबाहुभ्यां' meaning 'Holding the child with or in the hand'. It would indirectly mean 'while the birth of the child is taking place' and in which case the medicine mentioned above may be for easy delivery and not for abortion.

Note 2: 'वाचो (Vaacho)' seems to be incorrect. I feel the correct sound should have been 'वाजो (Vaajo)'.

Note 3: Due to non-availability of suitable alphabets in Devanaagari to express the sound 'ഴി ' the letter 'षि (She)' has been used in the sound 'उषिञ्चामि (Ushinchaami)'.

CAUSE AND TREATMENT OF FEVER - 1

38. ऋताषाडृतधामाऽग्निर्गन्धर्वस्तस्यौषधयोऽप्सरसो मुदो नाम ।
स नऽइदं ब्रह्म क्षत्रं पातु तस्मै स्वाहा वाट् ताभ्यः स्वाहा ।।

Rthaa-shaa-dr-tha-dhaa-maa-nvag-nir-gan-dhar-vas-tha-sya-au-sha-dha-yo-nvap-sa-ra-so Mu-do naa-ma.
Sa na-nvi-dam Brah-ma ksha-thram paa-thu thas-mai swaa-haa vaa-t taa-bhya: swaa-haa.

Literary meaning

Agni, procured the medicine from the dominion of Lord Brahma and gave to the Gandharva and the Nymph named as 'Mudo', who created the Law of Medicine, maintained them and transferred to us. Hail to them! Hail to their knowledge!

ऋताषाडृत (Rthaashaadrtha): Maintaining the sacred law. धामा (Dhaamaa): Created; generated. अग्नि (Agni): Lord of Fire. गन्धर्वस्तस्य (Gandharvasthasya): Through Lord Gandharva. औषधयो (Aushadhayo): Medicines. अप्सरस् (Apsaras): A class of female divinities called 'Nymphs'. They are the wives of the Gandharvas. मुदो नाम (Mudo Naama): Named as 'Muda'. स (Sa): Procured. न (Na): Emptied. इदं (Idam): This. ब्रह्म (Brahma): Lord Brahma. क्षत्रं (Kshathram): The dominion of. पातु (Paathu): Transferred. तस्मै स्वाहा (Thasmai Swaahaa): Hail to them. वाट् ताभ्य स्वाहा (Vaat Thaabhya Swaahaa): Hail to their knowledge.

Coded meaning

There are six types of fever which afflicts the body due to extraneous forces and cannot be cured by ordinary medicines alone. One such type of fever is caused by the Gandharva and the Nymph called 'Mudo'. Such type of fever can be cured by consuming Ajamoda together with Thagar duly heated and also by anointing the body with the paste of Thagar.

ऋता (Rthaa): Afflicted by. षाडृत (Shaadrtha): Six types of. धामाग्नि (Dhaamaagni): Fever. गन्धर्वस्तस्य (Gandharvasthasya): Let off by the Gandharva. औषधयोन्व (Aushadhayonva): Not with ordinary medicines. मुदो नाम अप्सरसो (Mudo Naama Apsaraso): A Nymph named as 'Mudo', who is considered to be the wife of Gandharva; अजमोद (Ajamoda (S), अजमुद (Ajamud)(H), Apium graveolens (L). स (Sa): Together with. न (Na): Thin. इदं ब्रह्म (Idam Brahma): The body. क्षत्रं (Kshathram): तकर (Thagara) (S,H), Tabernaemontana coronaria (L). पातु (Paathu): Application; anointment. तस्मै (Thasmai): Your. स्वाहा (Swaahaa): Eat; consume. वाट् ताभ्य (Vaata Thaabhya): Duly heated. स्वाहा (Swaahaa): Eat.

Note: The sound 'अप्सरस् (Apsaras)' also means water. Hence it is not clear whether the hidden meaning is to boil the herbs in the water. Likewise, the sound 'वाट् (Vaat)' if sounded as 'वाट (Vaata)' would mean 'Indian Fig Tree'. Therefore it is also not clear whether the meaning is to add 'Vata' also alongwith other herbs. Hence, the readers are requested to consider these aspects while reading the coded meaning of Mantras 38 to 43 as the second line of each Mantra is the repetition of the second line of Mantra No.38.

CAUSE AND TREATMENT OF FEVER - 2

39. सꣳ हितो विश्वसामा सूर्यो गन्धर्वस्तस्य मरीचयोऽप्सरस आयुवो नाम ।
स न इदं ब्रह्म क्षत्रम्पातु तस्मै स्वाहा वाट् ताभ्य: स्वाहा ।।

Sam-hi-tho vi-shva-saa-maa soo-ryo gan-dhar-vas-tha-sya ma-
ree-cha-yo-nvap-sa-ra-sa Aa-yu-vo naa-ma.
Sa na i-dam Brah-ma ksha-thram-paa-thu thas-mai swaa-haa
vaa-t thaa-bhya: swaa-haa.

Literary meaning

Samhitha known as 'Visva-saama' was procured by the Sun from the dominion of Lord Brahma and gave to the Gandharva, the Mareecha and the Nymph called 'Aayu'who in turn transferred to us. Hail to them! Hail to their knowledge!

संहितो (Samhitho): Samhitha known as; any methodically arranged collection of texts or verses. विश्वसाम (Vishvasaama): Visva-saama Samhitha. It is also believed that Visva-saama was the author of Saama Veda. सूर्यो (Sooryo): The Sun. गन्धर्व (Gandharva): The Gandharva. He is considered as the best Physician. He is also considered to be the parent of the first human beings. मरीच (Mareecha): Mareecha. अप्सरस् (Apsaras): The female divinities called the Nymphs; the wives of the Gandharvas. आयु (Aayu): The Nymph named as 'Aayu' meaning 'life'. स (Sa): Procured. न (Na): Emptied. इदं (Idam): This. ब्रह्म (Brahma): Lord Brahma. क्षत्रं (Kshathram): The dominion of. पातु (Paathu): Transferred. तस्मै स्वाहा (Thasmai Swaahaa): Hail to them. वाट् ताभ्य स्वाहा (Vaat Thaabhya Swaahaa): Hail to their knowledge.

Coded meaning

The Second type of fever in which case the patient feels difficulty in breathing is caused by the Sunrays, Gandharva and the Nymph called 'Aayu'. Such type of fever can be cured by consuming Kataka, Black Pepper and Thulasi together with Thagara duly heated and also by anointing the body with the paste of Thagara.

स (Sa): Wind. हितो (Hitho): Impelled by. विश्वसा मा (Vishvasaa Ma): Not able to breath freely. सूर्यो (Sooryo): The Sunrays. गन्धर्वस्तस्य (Gandharvasthasya): Let off by the Gandharva. मरीचयो (Mareechayo): कटक (Kataka)(S), निर्मलि (Nirmali)(H), Katakam (M), Strychnos Polatorium (L); Black Pepper; Thulasi (S,H,M), Ocimum sanctum (L). अप्सरस् (Apsaras): The Nymph. आयुवो नाम (Aayuvo Naama): Named as `Aayu'. स (Sa): Together with. न (Na): Thin. इदं व्रह्म (Idam Brahma): The body. क्षत्रं (Kshathram): तकर (Thagara) (S,H), Tabernaemontana coronaria (L). पातु (Paathu): Application; anointment. तस्मै (Thasmai): Your. स्वाहा (Swaahaa): Eat; consume. वाट् ताभ्य (Vaata Thaabhya): Duly heated. स्वाहा (Swaahaa): Eat.

CAUSE AND TREATMENT OF FEVER - 3

40. सुषुम्णः सूर्य्यरश्मिश्चन्द्रमा गन्धर्वस्तस्य नक्षत्राण्यप्सरसो भेकुरयो नाम ।
स नऽइदं ब्रह्म क्षत्रम्पातु तस्मै स्वाहा वाट् ताभ्यः स्वाहा ।।

Su-shum-na: soo-rya-rash-mis-chan-dra-maa gan-dhar-vas-tha-sya nak-sha-traa-nyap-sa-ra-so Bhe-ku-ra-yo naa-ma.
Sa na-nvi-dam Brah-ma ksha-thram-paa-thu thas-mai swaa-haa vaa-t tha-bhya: swaa-haa.

Literary meaning

The Sun received the rays from the dominion of Lord Brahma and passed on to the Moon, Gandharva, Constellations and the Nymph called 'Bhekura', who in turn transferred the rays to the Sushumna.

सुषुम्णः (Sushumna): One of the seven principal rays of the Sun (supposed to supply heat to the Moon). सूर्यरश्मि (Sooryarashmi): Rays of the Sun. चन्द्रमा (Chandramaa): Rays of the Moon. गन्धर्व (Gandharva): Gandharva. नक्षत्राण्य (Nakshatraanya): The Constellations. अप्सरस (Apsaras): Nymphs (wife of Gandharva). भेकुरयो नाम (Bhekuro Naama): Named as Bhekura. स (Sa): Procured. न (Na): Emptied. इदं (Idam): This. ब्रह्म (Brahma): Lord Brahma. क्षत्रं - (Kshathram): The dominion of. पातु (Paathu): Transferred. तस्मै स्वाहा (Thasmai Swaahaa): Hail to them. वाट् ताभ्य स्वाहा (Vaat Thaabhya Swaahaa): Hail to their knowledge.

Coded meaning

The third type of fever effecting the 'Sushumna' is caused by the Sunrays, Moon rays, Gandharva, Constellations and the Nymph called 'Bhekura'. Such type of fever can be cured by consuming Mandukaparni together with Thagar duly heated and also by anointing the body with the paste of Thagar.

सुषुम्ण: (Sushumna): Artery; cartoid of the body lying between those called 'Ida' and 'Pingala' and supposed to be one of the passages for the breath or spirit. सूर्यरश्मि (Sooryarashmi): Rays of the Sun. चन्द्रमा (Chandramaa): Rays of the Moon. गन्धर्व (Gandharva): Gandharva. नक्षत्राण्य (Nakshatraanya): The Constellations. अप्सरसो (Apsaraso): By the Nymph (wife of Gandharva). भेकुरयो नाम (Bhekurayo Naama): Named as Bhekura; मण्डुकपर्णि (Mandukaparni)(S), व्रह्म मण्डोकि (Brahma Mandoki)(H), Kudangal (M), Centella asiatica (L). स (Sa): Together with. न (Na): Thin. इदं ब्रह्म (Idam Brahma) : The body. क्षत्रं (Kshathram): तकर (Thagara) (S,H), Tabernaemontana coronaria (L). पातु (Paathu): Application; anointment. तस्मै (Thasmai): Your. स्वाहा (Swaahaa): Eat; consume. वाट् ताभ्य (Vaata Thaabhya): Duly heated. स्वाहा (Swaahaa): Eat.

Note: Reference is perhaps to the fever due to sun stroke.

CAUSE AND TREATMENT OF FEVER - 4

41. इषिरो विश्ववव्यचा वातो गन्धर्वस्तस्यापोऽअप्सरसऽऊर्जो नाम ।
स नऽइदं ब्रह्म क्षत्रं पातु तस्मै स्वाहा वाट् ताभ्य: स्वाहा ।।

I-shi-ro vi-shva-vya-chaa vaa-tho gan-dhar-vas-tha-syaa-po-
nva-apsa-ra-sa-nvur-jo naa-ma;
Sa na-nvi-dam Brah-ma ksha-thram paa-thu thas-mai swaa-haa
vaa-t thaa-bhya: swaa-haa.

Literary meaning

Refreshing waters was brought from the dominion of Lord Brahma by Varuna as desired by Adithi and gave to Gandharva and the Nymph named as 'Oorja', who in turn gifted to us. Hail to them. Hail to their gift.

इषिर (Ishira): Refreshing. विश्व्यचा (Vishvavyachaa): Adithi, who is the mother of Aadithyaas. वातो (Vaatho): Varuna (the wind god); as desired. गन्धर्व (Gandharva): The Gandharva. अस्त (Astha): Thrown; cast; let off. आप (Aapa): Water. अप्सरस (Apsaras): Nymphs; the wives of the Gandharvas. ऊर्जो (Oorjo): Energy; name of a Nymph. नाम (Naama): Named. स (Sa): Procured. न (Na): Emptied. इदं (Idam): This. ब्रह्म (Brahma): Lord Brahma. क्षत्रं (Kshathram): - The dominion of. पातु (Paathu): Transferred. तस्मै स्वाहा (Thasmai Swaahaa): Hail to them. वाट् ताभ्य स्वाहा (Vaat Thaabhya Swaahaa): Hail to their knowledge.

Coded meaning

The fourth type of fever which brings paralysis of the hip is caused by Adithi, Gandharva, Aapa and the Nymph called 'Oorja'. Such type of fever which causes paralysis of the hip can be cured by applying the paste of Thagara and by fomentation.

इषिरो वातो (Ishiro Vaatho): Paralysis of the hip. विश्वव्यचा (Vishvavyachaa): Adithi, who is the mother of Aadithyaas. गन्धर्वस्तस्य (Gandharvasthasya): Let off by the Gandharva. आपो (Aapo): Water. अप्सरस (Apsaras): Nymphs, who are the wives of the Gandharvas. ऊर्जो नाम (Oorjo Naama): Named as 'Oorjo'. स (Sa): Together with; and. न (Na): Thin. इदं ब्रह्म (Idam Brahma): The body. क्षत्रं (Kshathram): तकर (Thagara) (S,H), Tabernaemontana coronaria (L). पातु (Paathu): Application; anointment. तस्मै (Thasmai): Your. स्वाहा (Swaahaa): Eat; consume. वाट् ताभ्य (Vaata Thaabhya): By fomentation. स्वाहा (Swaahaa): Eat.

CAUSE AND TREATMENT OF FEVER -5

42. भुज्यु: सुपर्णो यज्ञो गन्धर्वस्तस्य दक्षिणाऽप्सरस स्तावा नाम ।
स नऽइदं ब्रह्म क्षत्रं पातु तस्मै स्वाहा वाट् ताभ्य: स्वाहा ।।

Bhu-jyu su-par-no yaj-no gan-dhar-vas-tha-sya dak-shi-naa-nvap-sa-ra-sa Sthaa-vaa naa-ma.
Sa na-nvi-dam Brah-ma ksha-thram paa-thu thas-mai swaa-haa vaa-t thaa-bhya: swaa-haa.

Literary meaning

Suparna, the plant having the beautiful leaves was brought by the Gandharva as a gift to his wife 'Sthaava' from the dominion of Lord Brahma through prayer who in turn gave to the mankind. Hail to them. Hail to their kindness.

भुज्यु: (Bhujyu): For the use of. सुपर्णो (Suparno): A plant having beautiful leaves. यज्ञो (Yajno): Through oblation; prayer. गन्धर्व (Gandharva): The Gandharva. दक्षिणा (Dakshinaa): Gift. अप्सरस् (Apsaras): The Nymph. स्तावा नाम (Sthaavaa Naama): Named as Sthaava. स (Sa): Procured. न (Na): Emptied. इदं (Idam): This. ब्रह्म (Brahma): Lord Brahma. क्षत्रं (Kshathram): The dominion of. पातु (Paathu): Transferred. तस्मै स्वाहा (Thasmai Swaahaa): Hail to them. वाट् ताभ्य स्वाहा (Vaat Thaabhya Swaahaa): Hail to their kindness.

Coded meaning

The fifth type of fever is caused by the wind produced by Gandharva and the Nymph called 'Sthaava'. Such type of fever can be cured by consuming Suvarnaka, Sapthaparna, Sahadevi and Madhumaalathi together with Thagar as also by anointing the paste of Thagar on the body and through prayer and gifts.

भुज्युः (Bhujyu): Consume. सुपर्ण (Suparna): सुवर्णक (Suvarnaka) (S), अमल्लस (Amallas) (H), Kani-kanna (M), Cassia fistula (L); and सप्तपर्ण (Saptha-parna) (S), चात्यं (Chaathyam) (H), Ezhilam-paala (M), Alstonia scholaris (L); and सोमराज (Somaraaj) or सहदेवि (Sahadevi) (S), दण्डोत्पल (Dandothpala) (H), Poovaan Kurunthal (M), Vernonia anthelminthica (L); मधुमालति (Madhumaalathi)(S), नाकच्नि (Naakchini) (H), Vattakakkoti (M), Hoya viridiflora (L). यज्ञो (Yajno): Through oblation; prayer. गन्धर्वस्तस्य (Gandharvasthasya): By the Gandharva. दक्षिणा (Dakshinaa): Gifts. अप्सरस् (Apsaras): The Nymph. स्ताव नाम (Sthaava Naama): Named as Sthaava. स (Sa): Together with. न (Na): Thin. इदं (Idam): This. ब्रह्म क्षत्रं (Brahma Kshathram): The body. क्षत्रं (Kshathram): तकर (Thagara) (S,H), Tabernaemontana coronaria (L). पातु (Paathu): Application; anointment. तस्मै (Thasmai): Your. स्वाहा (Swaahaa): Eat; consume. वाट् ताभ्य (Vaata Thaabhya): Duly heated. स्वाहा (Swaahaa): Eat.

Note: 'यज्ञो (Yajno)'and 'दक्षिणा (Dakshinaa)' can also be interpretted as 'through fire oblation by facing southern direction'.

CAUSE AND TREATMENT OF FEVER - 6

43. प्रजापतिर्विश्वकर्मा मनो गन्धर्वस्तस्यऽऋक्सामान्यप्सरसऽएष्टयो नाम ।
स नऽइदं ब्रह्म क्षत्रं पातु तस्मै स्वाहा वाट् ताभ्यः स्वाहा ।।

Pra-jaa-pa-thir-vi-shva-kar-maa ma-no gan-dhar-vas-tha-sya-
nva-rk-saa-maa-nyap-sa-ra-sa-nve-sh-ta-yo naa-ma.
Sa na-nvi-dam Brah-ma ksha-thram paa-thu thas-mai swaa-haa
vaa-t thaa-bhya:swaa-haa.

Literary meaning

Rg Veda, Saama Veda and other treatises were brought by Prajaapathi Visva Karma by storing them in his mind from the dominion of Lord Brahma and gave to Gandharva and his Nymph wife called 'Eshta', who in turn passed on tothe man for his welfare. Hail to them. Hail to their wisdom.

प्रजापति विश्वकर्मा (Prajaapathi Vishvakarmaa): By Prajaapathi Visvakarma, who is considered to be the architect of the Universe. मनो (Mano): Through mind; intellect. गन्धर्वस्तस्य (Gandharvasthasya): Gandharvas. ऋक् (Rik): Rg Veda. साम (Saama): Saama Veda. अन्य (Anya): And other treatises. अप्सरस् (Apsaras): The Nymph. एष्टयो नाम (Eshtayo Naama): Named as 'Eshta'. स (Sa): And. न (Na): Emptied. इदं (Idam): This. ब्रह्म क्षत्रं (Brahma Kshatram): The dominion of Lord Brahama. पातु (Paathu): Transferred. तस्मै स्वाहा (Thasmai Swaahaa): Hail to them. वाट् ताभ्य स्वाहा (Vaat Taabhya Swaaha): Hail to their knowledge.

Coded meaning

The Sixth type of fever is inherited from the parents due to the misdeeds done by them deliberately in the past birth and is caused by the Gandharva and the Nymph called 'Eshta' as also due to the curse of the religious scriptures like Rk, Saama and other treatises. Such fever can be cured by consuming dry Ginger, Pippali, Shathamooli, Muruva and Karkotaka together with Thagara duly boiled as also by anointing the body with the paste of Thagara.

प्रजापति (Prajaapathi): Inherited from the parents. विश्व (Visva): Dry Ginger; पिप्पली (Pippalee)(S), पिपलमूल (Piplamul) (H), Pippali (M), Piper Longum (L); and शतमूलि (Shathamooli) (S), शतवार (Shathavaar) (H), Shathavali (M), Asparagus racemosus (L). कर्म (Karma): मुरुवा (Muruvaa)(S), मूर्वा (Murvaa) (H), Sansevieria zeylanica (L); and कर्कोटक (Karkotaka)(S), कक्रोल (Kakrol) (H), Memordica cochinchinensis (L). मनो (Mano): Deliberately. गन्धर्वस्तस्य - (Gandharvasthasya): Gandharva. ऋक्सामान्य (Rk-saamaanya): Rk, Saama and other scriptures. अप्सरस् (Apsaras): The Nymph. एष्टयो नाम (Eshtayo Naama): Named as Eshta. स (Sa): Together with. न (Na): Thin. इदं ब्रह्म (Idam Brahma): The body. क्षत्रं (Kshathram): तकर (Thagara)(S,H), Tabernaemontana coronaria (L). पातु (Paathu): Application; anointment. तस्मै (Thasmai): Your. स्वाहा (Swaahaa): Eat; consume. वाट् ताभ्य (Vaat Thaabhya): Duly heated. स्वाहा (Swaahaa): Eat.

TREATMENT OF FEVER

44. स नो भुवनस्य पते प्रजापते यस्य तऽउपरि गृहा यस्य वेह ।
अस्मै ब्रह्मणेऽस्मै क्षत्राय महि शर्म यच्छ स्वाहा ।।

Sa no bhu-va-na-sya pa-the pra-jaa-pa-the ya-sya tha-nvu-pa-ri gr-haa ya-sya ve-ha;
As-mai Brah-ma-ne-nvas-mai ksha-thraa-ya ma-hi shar-ma ya-chha swaa-haa.

Literary meaning

O' Lord of the Universe and O' Prajaapathi, who is the creator and whose residence is in the upper region, please protect our learneds and warriors. Hail to you.

स (Sa): And. नो (No): Indeed. भुवनस्य पते (Bhuvanasya Pathe): Lord of the Universe. यस्य (Yasya): Whose. प्रजापते (Prajaapathe): Creator. तन्वुपरि गृहा (Thanvupari Grhaa): Residing in the upper region. यस्य वेह (Yasya Veha): Who may make efforts. अस्मै (Asmai): Us. ब्रह्ममणेन्वस्मै (Brahmanenvasmai): Our learneds.क्षत्राय (Kshatraaya): Warriors. महि शर्म (Mahi Sharma): Great protection. यच्छ (Yachha): Whatever. स्वाहा (Swaahaa): Hail to.

Coded meaning

In case the fever still exists in the upper side of your body, consume Bhargi and Somalatha and apply the paste of Thagara all over the body, which will give great protection from the fever. Either the line of treatment mentioned in the previous Mantra or those mentioned in this Mantra may be followed.

स नो (Sa No): Having no relief. भुवनस्य पते (Bhuvanasya Pathe): Existing in the body. प्रजापते (Prajaapathe): Fever. यस्य (Yasya): Whose. तन्वुपरि गृहा (Thanvupari Grhaa): Upper side of your body. यस्य (Yasya): To be endeavoured. वेह (Veha): Make effort. अस्मै (Asmai): Us. ब्रह्मणेन्वस्मै (Brahmanenvasmai): भर्गि (Bhargi) (S), भरोंगि (Bharongi) (H), Clerodendrum siphonantus (L); and सोमलत (Somalatha) (S), सदब् (Sadab) (H), Ruta Graveoleus (L). क्षत्राय (Kshatraaya): तकर (Thagar) (S,H), Tabernaemontena Coroneria (L). महि (Mahi): Oil or paste. शर्म (Sharma): Protection. यच्छ स्वाहा (Yaccha Swaahaa): Apply.

DON'TS DURING THE RAINY SEASON

45. समुद्रोऽसि नभस्वानार्द्रदानुः शम्भूर्मयोभूरभि मा वाहि स्वाहा ।
मारुतोऽसि मरुतां गणः शम्भूर्मयोभूरभि मा वाहि स्वाहा ।
अवस्यूरसि दुवस्वाञ्छम्भूर्मयोभूरभि मा वाहि स्वाहा ।।

Sa-mu-dro-nva-si na-bha-swaa-naar-dra-daa-nu: sham-bhoor-ma-yo-bhoo-ra-bhi maa vaa-hi swaa-haa;
Maa-ru-tho-nva-si ma-ru-thaam ga-na: sham-bhoor-ma-yo-bhoo-ra-bhi maa vaa-hi swaa-haa.
Ava-syoo-ra-si du-va-svaan-cham-bhoor-ma-yo-bhoo-ra-bhi maa vaa-hi swaa-haa.

Literary meaning

Hail to the Lord granting happiness to us by producing strong waves in the sea due to which evaporation takes place in the atmosphere. Hail to the benevolent Lord who produces strong waves through the Maruth (Wind) and his Maruth group. Hail to the Lord granting happiness to us through evaporation of the sea water by producing strong waves in the sea.

समुद्रोन्वसि(Samudronvasi): The sea water. नभस्वान (Nabhasvaana): In the atmosphere. आद्रदानु (Aadradaanu): Producing vapour. शम्भू (Shambhoo): The Lord granting happiness; benevolent Lord. ऊर्मयोभूरभि (Oormayobhoorabhi): Producing strong waves. मा वाहि स्वाहा (Maa Vaahi Swaahaa): Hail to the one granting happiness. मारुतोन्वीस मारुतां गण (Maruthonvasi Maaruthaam Gana): Maruth (Wind god) and his Maruth group. शम्भू (Shambhoo): Benevolent Lord. ऊर्मयोभूरभि (Oormayobhoorabhi): Producing strong waves. मा वाहि स्वाहा (Maa Vaahi Swaahaa): Hail to the one granting happiness. अवस्यूरसि (Avasyoorasi): The sea water. दुवस (Duvasa): Evaporation. वाञ्छ (Vaancha): As per his wish. अम्भूर्मयो (Ambhoormayo): By heating the water. भूरभि (Bhoorabhi): Waves. मा वाहि स्वाहा (Maa Vaahi Swaahaa): Hail to the one granting happiness.

Coded meaning

Pungent dried fruits having the cover produce brownish coloured moisture during the rainy season and is not fit for consumption. Such type of fruits should not be cut open with a knife. Fruits of Marutha and all the varieties belonging to its group should not be cut open with the knife. It is desirable to consume the pungent fruits producing brownish coloured moisture by evaporating the fruits as water-born germs become manifest in the fruits during the rainy season.

समुद्रो (Samudro): Having the cover. असि (Asi): A knife. नभस (Nabhasa): During the rainy season. वान (Vaana): Dried fruit. आद्रदानु (Aadradaanu): Having moisture. शम्भू (Shambhoo): Helpful. ऊर्म (Oorma): At night; pungent. भूरभि (Bhoorabhi): Brownish. मा (Maa): Fruit. वाहि (Vaahi): Producing. स्वाहा - (Swaahaa): Not fit for consumption. मारुतोन्वीस मास्तां गण (Maruthonvasi Maaruthaam Gana): Fruits of Marutha and all the varieties belonging to its group should not be cut open with the knife. मारुत (Maarutha): Marutha is a herbal plant. It is known as मरुआ (Maruaa) or मरुवा (Maruvaa) in Hindi and Sweet Maarjoran in English. Bignonia Suaveolens and Trigonella corniculata also are called Marutha. Exact identification is not possible. शम्भू (Shambhoo): Helpful. ऊर्मयो (Oormayo): Pungent. भूरभि (Bhoorabhi): Brownish. मा (Maa): Fruit. वाहि (Vaahi): Producing. स्वाहा (Swaahaa): Not fit for consumption. अवस्यूरसि (Avasyoorasi): Fruits containing juices. दुवस (Duvasa): By evaporation. वाञ्छ (Vaancha): Desirable. अम्भू (Ambhoo): Water-born germs. ऊर्मयो (Oormayo): Becoming manifest. भूरभि (Bhoorabhi): Brownish. मा (Maa): Fruit. वाहि (Vaahi): Producing. स्वाहा (Swaahaa): Not fit for consumption.

EFFICACY OF SUN RAYS - ALLEVIATION OF FEVER

46. यास्ते अग्ने सूर्यो रूचो दिवमातन्वन्ति रश्मिभिः ।
ताभिर्नोऽद्य सर्वाभी रूचे जनाय नस्कृधि ।।

Yaas-the ag-ne soo-rye roo-cho di-va-maa-tha-nvan-thi ras-mi-bhi:
Thaa-bhir-no-nva-dya sar-vaa-bhi roo-che ja-naa-ya nas-kr-dhi.

Literary meaning

O' Surya (Sun god), we approach you today for getting energy from the brilliant rays producing heat, which you spread everywhere during the course of your travel through the Universe from morning till evening.

यास्ते अग्ने सूर्यो रूचो (Yaasthe Agne Soorye Roocho): Brilliant rays of the Sun spread everywhere. दिवमातन्वन्ति (Divamaathanvanthi): Extended from the morning till evening. रश्मिभी (Rashmibhee): Ray of light. ताभिर्नो (Thaabhirno): Producing heat; to turn one's self towards. अद्य (Adhya): To-day. सर्वाभी (Sarvaabhi): Spread everywhere. रूचे जनाय (Rooche Janaaya): Giving energy. नस्कृधि (Naskrdhi): Resort to; approach.

Coded meaning

If one is afflicted with fever, he should stand in the open place and expose his body towards the early morning brilliant rays of the Sun for a day, which will be beneficial in alleviating the fever, but do not expose the body to the Sun rays for longer period.

या (Yaa): To go; stand. अस्ते (Asthe): Thrown off. अग्ने (Agne): Afflicted with fever. सूर्यो रूचो (Sooryo Roocho): Brilliant rays of the Sun. दिवमा (Divamaa): Early morning. तन्वन्ति (Thanvanthi): Whole body. रश्मिभी (Rashmibhee): Enjoying the rays; towards the rays of light. ताभिर्नो (Thaabhirno): Turn yourself towards. अद्य (Adhya): To-day. सर्वाभी (Sarvaabhee): Spread everywhere. रूचे जनाय (Rooche Janaaya): Giving energy. न (Na): Not. अस्कृधि (Askrdhi): Abundant; excess. approach.

EFFICACY OF SUN RAYS TO THE CALVES AND PONIES

47. या वो देवाः सूर्ये रूचो गोष्वश्वेषु या रूचः ।
इन्द्राग्नि ताभिः सर्वाभी रूचं नो धत्त बृहस्पते ।।

Yaa vo de-vaa soo-rye roo-cho go-shva-sve-shu yaa roo-cha;
In-draa-gni thaa-bhi sar-vaa-bhee roo-cham no dha-ttha br-has-pa-the.

Literary meaning

Salutation to the Sun god who moves in the chariot driven by the cows and horses by spreading his brilliant rays everywhere and who produces the heat as that of Indra and Agni (lightening and fire). May priesthood be bestowed on our learneds.

या (Yaa): Moving. वो (Vo): Salutation. देवा (Devaa): God. सूर्ये (Soorye): The Sun. रूचो (Roocho): Rays. गोष्व (Goshva): Cow or an ox. अश्वेषु (Ashaveshu): The horse. या (Yaa): That. रूचः (Roocha:): Briliant; radiant. इन्द्राग्नि (Indraagni): Indra and Agni. ताभि (Thaabhi): Heat; heated. सर्वाभि (Sarvaabhi): Spread everywhere. रूचं (Roocham): Light; lustre; rays. नो (No): Not. धत्त (Dhattha): Granting; bestowing. बृहस्पते (Brhaspathe): Priest of the gods; priests in general.

Coded meaning

If calves and ponies afflicted with fever are exposed to Sun rays, it will not only bring down the heat arising out of fever but also will bestow them beauty and make them strong.

या (Yaa): Exposing. वो (Vo): That. देवाः गोष्वश्वेषु (Devaa Goshvasheshu): Calves and Ponies. सूर्य रूचो (Soorya Roocho): Sun rays. या (Yaa): That. रूचः (Roocha:): Beauty. इन्द्राग्नि (Indraagni): Fever. ताभि (Thaabhi): Heat; heated. सर्वाभि (Sarvaabhi): All over. रूचं (Roocham): Beauty. नो (No): Not only. धत्त (Dhattha): Granting; bestowing. बृहस्पते (Brhaspathe): Make strong.

PROHIBITION OF SUN RAYS

48. रूचं नो धेहि ब्राह्मणेषु रूचꣳ राजसु नस्कृधि ।
रूचं विश्येषु शूद्रेषु मयि धेहि रूचा रूचम् ।।

Roo-cham no dhe-hi Braah-ma-ne-shu roo-jam raa-ja-su nas-kr-dhi;
Roo-cham vi-shye-shu shoo-dre-shu ma-yi dhe-hi roo-chaa roo-cham.

Literary meaning

O' Lord, may our priests who are supposed to be at your service, be not influenced by the passion. Let the persons of the lowest class, who do physical and laborious work be influenced by the passion.

रूचं (Roocham): Light; brightness. नो (No): Do not. धेहि (Dhehi): To give. ब्राह्मणेषु (Brahmaneshu): To the priests. रूचगं (Roochagam): To be pleased with. राजसु (Raajasu): Endorsed with or influenced by the quality of passion; passionate. नस्कृधि (Naskrdhi): Resort to. रूचं (Roocham): Passion. विश्येषु (Vishyeshu): The act of seeking the grace of the Supreme. शूद्रेषु मयि (Shoodreshu Mayi): A man of the lowest class. धेहि (Dhehi): To give. रूचा रूचम् (Roochaa roocham): Influenced by the passion.

Coded meaning

Old aged persons, particularly persons doing physical and laborious work, who normally do the work in the Sun light and the woman in their courses should not be exposed to the Sun rays too much, as otherwise their lustre and colour will be diminished.

रूचं (Roocham): Rays. नो (No): Do not. धेहि (Dhehi): To give. ब्राह्मणेषु (Brahmaneshu): Old aged persons. रूचंगं (Roochagam): Lustre. राजसु (Raajasu): Women in their courses. नस्कृधि (Naskrdhi): Approach. रूचं (Roocham): Beauty. विश्येषु (Vishyeshu): Particularly. शूद्रेषु मयि (Shoodreshu Mayi): Persons doing physical and laborious work. धेहि (Dhehi): To give. रूचा रूचम् (Roochaa roocham): Lustre and colour.

USEFULNESS OF GIFTS AND PRAYER TO VARUNA FOR LONG LIFE

49. तत्त्वा यामि ब्रह्मणा वन्दमानस्तदा शास्ते यजमानो हविर्भि: ।
अहेडमानो वरूणेह बोध्युरूशꣳ स मा न आयु: प्रमोषी: ।।

Tha-thvaa yaa-mi Brah-ma-naa van-da-maa-nas-tha-daa shaas-the yaj-maa-no ha-vir-bhi;
A-he-da-maa-no va-ru-ne-ha bo-dhyu-roo-sham-sa maa na aa-yu: pra-mo-shee.

Literary meaning

O' the all knowing Lord Varuna, we (me and my wife) praise you through the hymns [recite the hymns beginning with मा नस्तोके (Maa Nasthoke)*] and we offer you Butter, Ghee, Milk and Grains according to our status and capacity . We request you to be our guest and don't steal our life from us.

तत्त्वा (Thathvaa): True or real state; reality; According to the true state or nature of anything. यामि (Yaami): A woman of rank or respectability; wife. ब्रह्मणा (Brahmanaa): Divine; all knowing. वन्द (Vanda): To praise. मानस्तदा (Maanasthadaa): The hymns beggining with 'मा नस्तोके (Maa Nasthoke)'. शास्ते (Shaasthe): Praised. यजमान (Yajmaana): Head of a family. हविर (Havira): An oblation or burnt offering; anything offered as an oblation with fire (as clarified butter, milk, soma, grain etc.). अहे (Ahe): A particle implying reproach; rejection; seperation. मानो (Maano): Believe. वरूणेह (Varuneha): To Varuna. बोध्युरूश (Bodhyuroosha): To be made known. स (Sa): Bestowing; granting. मा (Maa): Not; not that. न (Na): Not; no. आयु (Aayu): Life. प्रमोषी (Pramoshee): Stolen; taken away.

Coded meaning

According to the status, a woman of rank along with the head of her family should offer gifts like Butter, Ghee, Milk and Grains to the Braahmins and recite hymns beginning with मा नस्तोके (Maa Nasthoke) so as to please Varuna and Varuna should be made known that he should not steal our life from us.

तत्त्वा (Thathvaa): According to the status. यामि (Yaami): A woman of rank or respectability; wife. ब्रह्मणा (Brahmanaa): The braahmins. वन्द (Vanda): To show honour. मानस्तदा (Maanasthadaa): The hymns beggining with 'मा नस्तोके (Maa Nasthoke)'. शास्ते (Shaasthe): Praised. यजमान (Yajamaana): With the head of the family. हर्विभि (Havirbhi): Articles like Butter, Ghee, Milk and Grains offered as a gift. अहेडमानो (Ahedamaano): Made to believe. वरूणेह (Varuneha): To Varuna. बोध्युरूश (Bodhyuroosha): To be made known. स मा न आयु प्रमोषी (Sa Maa Na Aayu Pramoshee): Not to be taken life from us.

* Mantra No.17 of Namakam which is also the Mantra for getting long life. This Mantra gives me confidence and a feeling that the line of decoding adopted by me is somewhat right.

PUNACEA FOR HEALTH AND HAPPINESS

50. स्वर्ण धर्मः स्वाहा स्वर्णार्कः स्वाहा स्वर्ण शुक्रः स्वाहा स्वर्ण ज्योतिः स्वाहा स्वर्ण सूर्य्यः स्वाहा ।।

Swar-na dhar-ma: swaa-haa swar-naar-ka: swaa-haa swar-na shu-kra: swaa-haa swar-na jyo-thi: swaa-haa swar-na soo-ryya swaa-haa.

Literary meaning

Hail to your golden principle; Hail to your golden rays; Hail to your golden semen virile; Hail to your golden inner light; Hail to the golden coloured Sun.

स्वर्ण (Swarna): Golden. धर्म (Dharma): Principle. स्वाहा (Swaahaa): Hail to. स्वर्णार्क (Swarnaarka): Golden rays. स्वाहा (Swaahaa): Hail to. स्वर्ण (Swarna): Golden. शुक्र (Shukra): Semen virile. स्वाहा (Swaahaa): Hail to. स्वर्ण (Swarna): Golden. ज्योति (Jyothi): Light. स्वाहा (Swaahaa): Hail to. स्वर्ण (Swarna): Golden. सूर्य (Soorya): The Sun. स्वाहा (Swaahaa): Hail to.

Coded meaning

Proper observance of religious practice is conducive to happiness. Proper consumption of Gold either in powder form or in distilled form is good for health. Systematic emition of semen virile is good for health. Proper practice of meditation is good for health and happiness. Proper exposure to Sun rays is good for health.

स्वर्ण (Swarna): Proper. धर्म स्वाहा (Dharma Swaahaa): Religious practice. स्वर्णार्क स्वाहा (Swarnaarka Swaahaa): Gold in powder or distilled form. स्वर्ण शुक्र स्वाहा (Swarna Shukra Swaahaa): Systematic emition of semen virile. स्वर्ण ज्योति स्वाहा (Swarna Jyothi Swaahaa): Proper practice of meditation. स्वर्ण सूर्य स्वाहा (Swarna Soorya Swaahaa): Proper exposure to the Sun rays.

CURE FOR BRAADHMA (JAUNDICE)

51. अग्नि युनज्मि शवसा घृतेन दिव्यꣳ सुपर्ण वयसा बृहन्तम् ।
तेन वयं गमेम ब्रध्नस्य विष्टपꣳ स्वो रूहाणा अधिनाकमुत्तमम् ।।

Ag-ni yu-naj-mi sha-va-saa ghr-the-na di-vyam-su-par-nam va-ya-saa br-han-tham;
The-na va-yam ga-me-ma bra-dh-na-sya vi-sh-ta-pam-svo roo-haa-naa adhi-naa-ka-mu-ttha-mum.

Literary meaning

May my fire oblation with Water, Ghee and the celestial Suparna make you strong. May I ascend to your mighty summit for obtaining happiness and may auspicious things only happen to us.

अग्नि (Agni): Fire. युनज्मि (Yunajmi): Strong; prosperous. शवसा (Shavasaa): Water. घृतेन (Ghrthena): With clarified butter (ghee). दिव्य (Divya): Heavenly; celestial. सुपर्ण (Suparna): Beautiful leaves of Suparna plant (Cassia fistula). वयस् (Vayas): Energy; strength. बृहन्तम् (Brhantham): Quality of making strong.तेन (Thena): In that direction; there; therefore. वयं (Vayam): We. गमेम (Gamema): To obtain. ब्रध्नस्य (Bradhnasya): Mighty. विष्टप (Vishtapa): Summit. स्व (Sva): Own; one's own. रूह (Rooha): Ascended. अधिनाकमुत्तमम् (Adhinaakamutthamum): Extremely auspicious things.

Coded meaning

Those afflicted with Braadhma (Jaundice) may be given, according to the age, the decoction made of the charming Suvarnaka, Sapthaparna, Sahadevi and Madhumaalathi added with water and ghee, which will provide them strength. Over and above, the patient may be asked to bifurcate (tear) the Durva grass.

अग्नि (Agni): Boiling. युनज्मि (Yunajmi): To prepare. शवसा (Shavasaa): Water. घृतेन (Ghrthena): With clarified butter (ghee). दिव्य (Divya): Charming. सुपर्ण (Suparna): सुवर्णक (Suvarnaka)(S), अमल्लस (Amallas)(H), Kani-konna (M), Cassia fistula (L); and सप्तपर्ण (Sapthaparna)(S), चात्यं (Chaathyam) (H), Ezhilampaala (M), Alstonia scholaris (L); and सोमराज (Somaraaja) or सहदेवि (Sahadevi) (S), दण्डोत्पल (Dandothpala) (H), Poovan Kurunthal (M), Vermonia anthelminthica (L); and मधुमालति (Madhumaalathi) (S), नकचिनि (Nakachni)(H), Vattakakkoti (M), Hoya viridiflora (L). वयसा (Vayasa): According to the age. बृहन्तम् (Brhantham): Making strong. तेन (Thena): Therefore. वयं (Vayam): We. गमेम (Gamema): Move. ब्रध्नस्य (Bradhnasya): Yellowish; Braadhma; पीलिय (Peeliya); Jaundice. विष्टप (Vishtapa): Bifurcating or forking . स्वो (Svo): Own. रूह (Rooha): Durva grass. अधिनाक (Adhinaaka): Over and above. उत्तमम् (Utthamum): Auspicious.

Note: 'दिव्य (Divya)' also means Harithaki, Bandhyas, Karkotaka, Shathaavari, Mahaa-meda. Since 'Suparna' is a plant bearing charming flowers, it is assumed that the reference of 'दिव्य (Divya)' meaning 'charming' is to 'Suparna' and its other varieties. However, further research may be done by the physicians.

CURE FOR SEASONAL FEVER

52. इमौ ते पक्षावजरौ पतत्रिणौ याभ्याꣳरक्षाꣳस्यपहꣳस्यग्ने ।
ताभ्यां पतेम सुकृतामु लोकं यत्रऽऋषयो जग्मुः प्रथमजाः पुराणाः ।।

E-mou the pak-shaa-va-ja-rou pa-tha-thri-nou yaa-bhyaam rak-shaam-sya-pa-ham-syag-ne.
Thaa-bhyaam pa-the-ma su-kr-thaa-mu lo-kam ya-thra-nvr-sha-yo jagmu: pra-tha-ma-jaa: pu-raa-naa.

Literary meaning

O' Lord, as per the Puraanaas, You are the first born. We praise your undecaying constant and quick motion throwing the excellent rays creating day and night for the benefit of the world.

इमौ (Emow): This. ते (The): Your. पक्षाव (Pakshaava): Motion. जरौ (Jarow): Praise. अजरौ (Ajarow): Undecaying. पतत्रिणौ (Pathathrinow): Day and night. याभ्यां (Yaabhyaam): Whereby. रक्षांसि (Rakshaamsi): For the protection. अपहंसि (Apahamsi): Throwing. अग्ने (Agne): Rays. ताभ्यां (Thaabhyaam): From him. पतेम (Pathema): Falling. सुकृतामु लोकं (Sukrthaamu Lokam): For the benefit of the world. यत्रन्व ऋषयो (Yathranva Rshayo): Moving quickly. जग्मु (Jagmu): Constant motion. प्रथमजा (Prathamajaa): First born. पुराणाः (Puraanaa:): As per Puraanaas.

Coded meaning

When you are afflicted with seasonal fever and your eyelids smashes constantly day and night, go in for the sexual intercourse as quickly as possible i.e. before the fever becomes old, in an open place which will diminish the intensity of fever and consume only 'Pathama', a variety of rice, which is good for health.

इमौ (Emow): Eyelids. ते (The): Your. पक्षावजरौ (Pakshaavajarow): Seasonal fever. पतत्रिणौ (Pathathrinow): Day and night. याभ्यां (Yaabhyaam): Through sexual intercourse. रक्षांसि (Rakshaamsi): For the protection. अपहंसि (Apahamsi): Remove; diminish; thrown. अग्ने (Agne): From the fever. ताभ्यां (Thaabhyaam): From him. पतेम (Pathema): A species of rice. सुकृतामु (Sukrthaam): For the benefit of. उ लोकं (U Lokam): In the open place. यत्रन्व ऋषयो (Yathranva Rshayo): As qauickly as possible. जग्मु (Jagmu): Constant motion. प्रथमजा (Prathamajaa): Most excellent; firstly. पुराणाः (Puraanaa:): Before becoming old.

FOR THE INCREASE OF MEMORY

53. इन्दुर्दक्ष: श्येनऽऋतावा हिरण्यपक्ष: शकुनो भुरण्यु: ।
महान्त्सधस्थे ध्रुवऽआ निषत्तो नमस्तेऽअस्तु मा मा हिꣳ सी: ।।

In-dur-dak-sha: shye-na-nvr-thaa-vaa hi-ra-nya-pak-sha: sha-ku-no bhu-ra-nyu:
Ma-haan-tha-sa-dhas-the dhru-va-nva-aa ni-sha-ttho na-mas-the-nvas-thu maa maa hin-see:.

Literary meaning

Salutation to the Lord seated on the golden eagle who for his food attacks the rat and holds the rat in its claws when the rat become restless and who rises higher and higher in the Moon night towards the Dhruva star, the sight of which brings us good luck. Please do not kill me the way in which the eagle kills the rat.

इन्दु (Indu): In the Moon night. इन्दूर (Indoor): A rat; a mouse. दक्ष (Daksha): Going higher. श्येन (Shyena): A hawk; falcon; eagle. ऋतावा (Rthaavaa): Attack. हिरणयपक्ष: (Hiranyapaksha): Golden winged. शकुनो (Shakuno): Lucky omen indicating good luck. भुरण्यु: (Bhuranyu): Restless; palpitate. महान्तस् (Mahaanthas): Holding in between the claws. अन्त्सधस्थे (Anthasadhasthe): For his food. ध्रुव (Dhruva): Fixed; Dhruva Star. निषत्तो (Nishattho): Seated. नमस्ते अस्तु (Namasthe Asthu): Salutations with folded hands. मा मा हिंसी (Maa Maa Hinsee): Do not kill me.

Note: Through this Mantra we make a request to the Lord not to kill us inch by inch. It is a fact that an eagle does not kill the rat immediately. It picks up the rat in its claws and flies and the rat though alive, is threatened with the death at every moment.

Coded meaning

Noticing a golden winged eagle in the Moon night is a good omen to bring us good luck. Regular consumption of the juice of large Shaalaparni and Muruva prepared by squeezing them with one's own hands and mixed in the cow or goat milk corresponding in measure, before going to sleep increases the memory.

इन्दु (Indu): In the Moon night. दक्ष (Daksha): Memory. श्येन (Shyena): A hawk; falcon; eagle. ऋतावा (Rthaavaa): Regular. हिरण्यपक्षः (Hiranyapaksha): Golden winged. शकुनो (Shakuno): Omen indicating good luck. भुरण्युः (Bhuranyu): Active. महा (Mahaa): Large. अन्तसधस्थे (Anthasathasthe): Juice obtained by stirring. ध्रुवान्व (Dhruvaanva): शालपर्णि (Shaalaparni) (S), सरिवन् (Sarivan)(H), Desmodium gangeticum (L); and मुरूव (Muruva) (S), मुर्वा (Murvaa) (H), Sansevieria zeylanica (L). निषत्तो (Nishattho): Lying down. नमस्तेन्वस्तु (Namasthenvasthu): Squeezing with the hands. मा (Maa): Cows and goats. मा (Maa): Corresponding in measure. हि (Hi): Surely. सीः (See): Increase; suitable.

FOR THE CURE OF 'PAAMA' (PSORAISIS)

54. दिवो मूर्द्धासि पृथिव्या नाभिरूर्गपामोषधीनाम् ।
विश्वायु: शर्म सप्रथा नमस्पथे ।।

Di-vo moor-dhaa-si pr-thi-vyaa naa-bhi-rur-ga-paa-mo-sha-dhee-naam;
Vi-shvaa-yu shar-ma sa-pra-tthaa na-mas-pa-tthe.

Literary meaning

Obeisance to the Lord who travels daily over the earth and through the central point spreading out his energy to the medicinal herbs for causing prosperity to all.

दिवो (Divo): Daily. मूर्द्धासि (Moordhaasi): Over the head. पृथिव्या (Prthivyaa): The earth. नाभि (Naabhi): The central point. रूर्गपाम (Roorgapaama): Energy. ओषधीनाम् (Oshadheenaam): With the medicines. विश्वायु (Vishvaayu): Causing prosperity to all. शर्म (Sharma): Desirous of happiness. सप्रथा (Sapratthaa): Spreading out. नमस्पथे (Namaspatthe): Obeisance; worship.

Coded meaning

'Paama' (probably Psoraisis), a skin disease whereby the skin appears like the scales of the snake can be cured by the daily anointment of the soil on the head and in the cavity of the naval and also with the medicines prescribed for the cure of snake bite as also by giving donations and gifts. This disease is caused due to inhalation of poisonous air.

दिवो (Divo): Daily. मूर्द्धासि (Moordhaasi): On the head. पृथिव्या (Prthivyaa): Soil. नाभि (Naabhi): Cavity of the naval. उरग (Uraga): Snake. पाम (Paama): A kind of skin disease known as 'Paama'. औषधीनाम् (Oushadheenaam): With the medicines. विश्वायु (Vishvaayu): Poisonous air. शर्म (Sharma): Protection. सप्रथा (Sapratthaa): Spreading out. नमस्पथे (Namaspatthe): With gifts and donations.

CURE FOR BREATHING PROBLEMS

55. विश्वस्य मूर्द्धन्नधि तिष्ठसि श्रित: समुद्रे ते हृदयमप्स्वायुरपो दत्तोदधिं भिन्त ।
दिवस्पर्जन्यादन्तरिक्षात्पृथिव्यास्ततो नो वृष्ट्याव ।।

Vi-shva-sya moor-dhan-na-dhi thi-sh-ta-si sri-tha: sa-mu-dre the
hr-da-ya-map-svaa-yu-ra-po da-ttho-da-dhim bhin-tha;
Di-vas-par-ja-nyaa-dan-tha-rik-shaa-th-pr-thi-vyaas-tha-tho no
vr-sh-tyaa-va.

Literary meaning

O' Lord who has the heart extending to the size of the ocean and air, may the clouds in the sky begin to let off the water through the rain to the earth daily for the welfare of the Universe, when we have milked our cows and given them water.

विश्वस्य (Vishvasya): For the sake of whole Universe. मूर्द्धन्नधि (Moordhannadhi): Beginning to let off the water. तिष्ठसि (Thishtasi): After sun set; when the cows stand to be milked. श्रित (Sritha): Situated in. समुद्रे (Samudre): Ocean. ते (The): Yours. हृदयम् (Hrdayam): Heart. अप्सव (Apsava): Giving water. वायु (Vaayu): Air; wind. रपो (Rapo): Whisper; chatter. दत्त (Datta): Extended. दधि (Dadhi): Giving; preserving. भिन्त (Bhintha): To split; to transgress; expand. दिवस (Divasa): Daily. पर्जन्य (Parjanya): Cloud; rain. अन्तरिक्षात् (Anthrikshaath): Sky. पृथिव्या (Prthivyaa): To the earth. अस्त (Astha): Let off. नो (No): Not. वृष्टि (Vrshti): Rain.

Coded meaning

Entry of excess water and air into the heart produces breathing problem. In order to draw breath freely 'Mustha', after removing its cover and 'Karpura Haridra' dissolved in coagulated milk may be given to the patient after sunset and also apply the solution on the forehead/head but not during the rainy season or when the sky is overcast.

विश्वस्य (Vishvasya): To draw breath freely. मूर्द्धन्नधि (Moordhannadhi): On the forehead/ head. तिष्ठसि (Thishtasi): After sun set. श्रित (Sritha): Attached. to. समुद्रे (Samudre): Having the cover. ते (The): Yours. हृदयमप्सवायुरपो (Hrdayamapsavaayurapo): Water and air entered in the heart. दत्तो (Datto): Given. दधि (Dadhi): Coagulated milk. भिन्त (Bhintha): Dissolved. दिवस (Divasa): Daily. पर्जन्य (Parjanya): Cloud; मुस्त (Mustha) (S), मोत (Motha) (H), Mutthanga (M), Cyperus rotundus (S); and कर्पूर हरिद्र (Karpoora Haridra) (S), जंगली हलदी (Jangalee Haladee)(H), Kasthoori Manchal (M), Curcuma aeromatica (L). अन्तरिक्षात् (Anthrikshaath): In the sky. पृथिव्या (Prthivyaa): To the earth. अस्ततो (Asthatho): Let off. नो वृष्टयाव (No Vrshtyaava): Not raining.

FOR OBTAINING WEALTH AND PROPERTY

56. इष्टो यज्ञो भृगुभिराशीर्दा वसुभिः ।
तस्य न इष्टस्य प्रीतस्य द्रविणेहागमेः ।।

Ie-sh-to yaj-no bhr-gu-bhi-raa-sheer-daa va-su-bhi;
Tha-sya na i-sh-ta-sya pree-tha-sya dra-vi-ne-haa-ga-me.

Literary meaning

O' Lord, with this oblation, which we made willingly with the help of all knowledgeable persons for the fulfilment of our wish, may we attain movable and immovable property as per our liking and delight.

इष्टो (Ishto): Willingly. यज्ञो (Yajno): Oblation. भृगुभिरा (Bhrgubhiraa): By all knowledgeable person. आशिर्दा (Aashirdaa): Fulfilment of wish. वसुभि (Vashubhi): Immovable property. तस्य (Thasya): That one; that. न (Na): We. इष्टस्य (Ishtasya): With one's own will. प्रीतस्य (Preethasya): Pleasure; delight. द्रविण (Dravina): Moveable property. आगमे (Aagame): May we attain.

Coded meaning

Those desiring to obtain wealth and property should perform fire oblation with the help of knowledgeable person in the month of Asvina when the Moon transits the constellation Ardra or Dhanishta.

इष्टो (Ishto): In the month of Asvina. यज्ञो (Yajno): Oblation. भृगुभि (Bhrgubhi): With the help of all knowledgeable persons. राशि (Raashi): Moon sign. आर्दा (Aardaa): Constellation Aardra. वसुभि (Vashubhi): Constellation Dhanishta. तस्य (Thasya): That one; that. न (Na): We. इष्टस्य (Ishtasya): With one's own will. प्रीतस्य (Preethasya): Pleasure; delight. द्रविण (Dravina): Wealth and property. आगमे (Aagame): For obtaining.

FOR THE FULFILMENT OF DESIRES

57. इष्टोऽअग्निराहुत: पिपर्त्तु न इष्टꣳ हवि: ।
स्वगेदन्देवेभ्यो नम: ।।

E-sh-to-nvag-ni-raa-hu-tha: pi-par-thu na i-sh-tam-ha-vi:
Swa-ge-dan-de-ve-bhyo na-ma:

Literary meaning

Salutation to all the gods. May this fire oblation made through the articles obtained with our own effort fulfil our desires.

इष्टोन्व (Ishtonva): With pleasure; with one's own will. अग्निराहुत (Agniraahutha): Fire oblation. पिपर्त्तु (Piparthu): Fulfil. न इष्टं (Na Ishtam): Our desires. हवि (Havi): An oblation or burnt offering. स्वगेदन (Swagedana): Articles obtained through own effort. देवेभ्य (Devebhya): To all the gods. नम: (Nama:): Salutations.

Coded meaning

We should, with clean mind, perform fire oblaltion during the Solar eclipse and pay obeisance to the gods and speak to them that this burnt offering is being made with our own will and also make a request that all our desires may be fulfilled.

इष्टोन्व (Ishtonva): With pleasure; with one's own will. अग्निराहुत (Agniraahutha): During Solar eclipse. पिपर्त्तु (Piparthu): Making a wish. न इष्टं (Na Ishtam): With our own will. हवि (Havi): An oblation or burnt offering. स्वगेदन (Swagedana): Speak to; express. देवेभ्य (Devebhya): To all the gods. नम: (Nama:): Obeisance.

CURE FOR EYESIGHT

58. यदाकूतात्समसुस्त्रोदधृदो वा मनसो वा संभृतं चक्षुषो वा ।
तदनुप्रेत सुकृतामु लोकं यत्रऽऋषयो जग्मु: प्रथमजा: पुराणा: ।।

Ya-daa-koo-thaa-th-sa-ma-su-sro-da-dhr-do vaa ma-na-so-vaa sam-bhr-tham chak-shu-sho vaa;
Tha-da-nu-pre-tha su-kr-thaa-mu lo-kam ya-thra-nvir-sha-yo jag-mu: pra-ttha-ma-jaa: puraa-naa.

Literary meaning

O' Lord, as per the Puraanaas, You are the first born. Whenever our mind gets agitated, You have equally supported our mind through Your ears and eyes. We praise Your quick motion throwing the excellent ray creating day and night for the benefit of the world.

यदा (Yadaa): When; whenever. आकूतात् (Aakoothaath): Intention; purpose; wish. समस् (Samas): Combine. सम (Sama): Equally. सुस्त्रोदधृस् (Susrodadhrs): Streaming; beautifully. धृदो (Dhrdo): Held; supported. वा (Vaa): And. मनसो (Manaso): In mind. वा (Vaa): And. संभृतं (Sambhrtham): Ears. चक्षुषो (Chakshusho): The eye. वा (Vaa): And. तदनुप्रेत (Thadanupretha): After that. सुकृतामु लोकं (Sukrthaamu Lokam): For the benefit of the world. यत्र (Yathra): Where; wherein. ऋषयो (Rshayo): Moving quickly.जग्मु (Jagmu): Being in constant motion. प्रथमज: (Pratthamaja): First born. पुराणा: (Puraanaa:): As per Puraanaas.

Coded meaning

Whenever eyesight decreases, one should, as quickly as possible and in any case before it becomes worst and as often as, apply the collyrium prepared from the Karpari-thuttha and Sauveeraanjana by mixing them in equal quantity. Thereafter he should go to an open place and start rolling down the eyes constantly, which is good for the eyes.

यदाकूतात् (Yadaakoothaath): As often as. सम (Sama): Equal. सुस्रोद (Susrod): Well cooked and prepared. धृदो (Dhrdo): Shaken; agitated; measured. वा (Vaa): And. मनसो (Manaso): Intelligently. वा (Vaa): And. संभृतं (Sambhrtham): Mix together. चक्षुषो (Chakshusho): Pleasing to the eyes; a kind of collyrium prepared from Kharpari-thuttha and Sauveeraanjana. वा (Vaa): And. तदनुप्रेत (Thadanupretha): After that. सुकृताम (Sukrthaama): For the benefit of. उ लोकं (U Lokam): In the open place. यत्रन्व ऋषयो (Yathranva Rshayo): As quickly as possible. जग्मु (Jagmu): Constant. प्रथमजा: (Prathamajaa): Most excellent; firstly. पुराणा: (Puraanaa:): Before becoming worst.

Note: There are several other herbs categorised under 'चक्षुष (Chakshusha)' viz. Amomum antorhize; Pandanus odoratissimus, Hyperanthera Moringa and Glycine labialis. These herbs can also be tried in the preparation of collyrium.

FOR OBTAINING MOKSHA (SALVATION)

59. एतꣳ सधस्थ परि ते ददामि यमावहाच्छेवधि जातवेदा ।
अन्वागन्ता यज्ञपतिर्वोऽअत्र तꣳ स्म जानीत परमे व्योमन् ।।

E-tham-sa-dhas-ttha pa-ri the da-daa-mi ya-maa-va-haa-chhe-va-dhi jaa-tha-ve-daa;
A-nvaa-gan-thaa yaj-na-pa-thir-vo-nva-thra tham-sma jaa-nee-tha pa-ra-me vyo-man.

Literary meaning

O' Lord of the sacrifice and His consort, whose residence is in the brilliant supreme Heaven and who are surrounded by those who are capable of destroying and killing the enemies, may kindly protect us from the enemies.

एतं (Etham): Brilliant. सधस्थ (Sadhasttha): Residing. परि ते (Pari The): All around you. ददामि (Dadaami): Given. यम (Yama): To sustain; hold; support. वह (Vaha): Causing. आच्छेवधि (Aachhevadhi): Destroying and killing. जातवेदा (Jaathavedaa): Knowing all created beings. अन्वागंन्ता (Anvaagantha): Followed by. यज्ञपति (Yajnapathi): Lord of sacrifice. अत्रगं (Athragam): That much; for. त (Tha): That one. स्म (Sma): Ever; certainly. जनीत (Jaaneetha): With the wife. परमे (Parame): Highest; supreme. व्योमन् (Vyoman): Heaven.

Coded meaning

Husband and wife covering their head (with a cloth) should together approach the place of worship and face towards the Lord, who is the embodiment of knowledge and blow the conch and then pour out the sacrificial articles in the fire pit so that they can attain the highest seat in Heaven.

एतं (Etham): Come or go near. सधस्थ (Sadhastha): Standing together. परि ते (Pari The): Towards your. ददामि (Dadaami): Giving. यमावहा (Yamaavahaa): Bearing. आच्छेवधि (Aachhevadhi): A cover. जातवेदा (Jaathavedaa): All knowledgeable god; embodiment of knowledge. अन्वागंन्ता (Anvaaganthaa): Blowing a conch. यज्ञ (Yajna): Oblation. पति (Pathi): Husband. ऊर्वो (Oorvo): Fire pit. अत्र (Athra): At this time. तंस् (Thans): Pour out. स्म (Sma): Certainly; indeed. जानीत (Jaaneetha): With the wife. परमे (Parame): Highest. व्योमन् (Vyoman): Heaven.

TREATMENT OF NEW BORN CHILDREN - USAGE OF PURGATIVES

60. एतं जानाथ परमे व्योमन् देवा: सधस्था विद रूपमस्य ।
यदागच्छात् पथिभिर्देवयानैरिष्टापूर्त्ते कृणवाथाविरस्मै ।।

Ea-tham jaa-naa-ttha pa-ra-me vyo-man de-vaa: sa-dhas-thaa vi-da roo-pa-ma-sya.
Ya-daa-ga-cchaa-th pa-thi-bhir-de-va-yaa-nai-ri-sh-taa-poor-thai kr-na-vaa-tthaa-vi-ras-mai.

Literary meaning

O' the scholarly gods residing in the brilliant upper region called Heaven and who knows the true nature of the world, kindly guide us to proper path through your knowledge so as to overcome the approaching misfortune.

एतं (Eatham): Brilliant. जानाथ (Jaanaattha): Learned. परमे (Parame): Height; supreme. व्योमन् (Vyoman): Heaven; sky. देवा (Devaa): Semi gods. सधस्था (Sadhasthaa): With; together with. विद (Vida): Knowledge. रूपमस्य (Roopamasya): Nature. यदा (Yadaa): When; at what time; whenever. गच्छात् (Gacchaath): Family; race; setting out. पथिभि (Patthibhi): Guide; knowing the way. देवयान (Devayaana): Scholarly person; gods. अरिष्ट (Arishtaa): Misfortune. पूर्ते (Poorthe): Avoid. कृणवाथं (Krunavaattham): Perform; accomplish; undertake. विरस्मै (Virasmai): To us.

Coded meaning

The body of the newly born children may get excess water and wind. In order to remove them, stomach washing may be done with the juice of the Neem leaves and anoint the body with castor oil, so as to give a good shape to their body.

एतं जानाथ (Etham Jaanaattha): Newly born. परमे (Parame): Height; supreme. व्योमन् (Vyoman): Water; wind or air in the body. देवा: (Devaa): In the children. सधस्था (Sadhastthaa): Present. विद (Vida): Noticing. रूपमस्य (Roopamasya): Shape; form. यदा (Yadaa): Whenever. गच्छात् (Gacchaath): Undertake. पथिभिर (Patthibhira): Juice of the leaves. वयान (Vayaana): Cleaning the stomach. अरिष्ट पूर्ते (Arishtaa Poorthe): With निंबा (Nimbaa)(S), निम् (Nim)(H), Vep (M), Azadirachta indica (L). कृणवाथाविर (Krnavaathaavira): With castor oil. अस्मै (Asmai): For them.

PAYING OBEISANCE TO THE LORD AFTER SEX

61. उद्बुध्यस्वाग्ने प्रति जागृहि त्वमिष्टापूर्ते सꣳ सृजेथामयं च ।
अस्मिन्त्सधस्थेऽध्यृत्तरस्मिन् विश्वे देवा यजमानश्च सीदत ।।

Ud-bu-dhya-swaag-ne pra-thi jaa-gr-hi thva-mi-sh-taa-poor-thai
sam-sr-je-thaa-ma-yam cha;
As-min-tha-sa-dhas-the-nva-dhyu-ttha-ras-min vi-shve de-vaa
ya-ja-maa-nas-cha see-da-tha.

Literary meaning

O' Lord of the Universe, I join myself in the assembly of your worshippers who are seated before you for the accomplishment of their desires. May the heat roused up from the oblation drive away our enemies.

उद्बोध्य (Udbodhya): Roused up. स्वाग्ने (Swaagne): Due to heat. प्रति (Prathi): Towards.जागृहि (Jaagrhi): To go on burning. त्वमिष्टापूर्ते (Thvamishtaapoorthe): For the accomplishment of their desire. संसृजेथामयं (Samsrjetthaamayam): To join one's self. च (Cha): And. अस्मिन्तसधस्थे (Asminthasadhasthe): In the assembly of your. अध्युत्थर (Adhyutthara): To turn away. आस्मि (Asmi): I am; I. विश्वे देवा (Vishve devaa): Lord of the universe. यजमानश्च (Yajmaanascha): Worshippers. सीदत (Seedatha): Seated; to sit down before.

Coded meaning

After being fully excited and burnt in the sexual fire against each other, continue the jerking until you are satisfied and thereafter discharge the semen virile and separating each other from the compromising position, you and your wife (husband) should sit down before the Lord of the Universe and pay obeisance to Him.

उद्बोध्य (Udbodhya): After being fully roused up; excited. स्वाग्ने (Swaagne): In own fire. प्रति (Prathi): Towards. जागृहि (Jaagrhi): To go on jerking, त्वमिष्टापूर्ते (Thvamishtaapoorthe): Until you are satisfied. संसृजेथामयं (Samsrjetthaamayam): Semen virile may be discharged. च (Cha): And. अस्मिन्त्सधस्थे (Asminthasadhasthe): From the compromising position. अध्युत्थरस्मिन् (Adhyuttharasmin): Separating from each other. विश्वे देवा (Vishve devaa): Lord of the universe. यजमानश्च (Yajmaanascha): With the husband (wife). सीदत (Seedatha): Seated; to sit down before.

Note: Normal meaning of the sound 'Yajamaana' is 'Head of a family' Though head of a family can be any one and sex cannot be done with any one, I have adopted the meaning as 'Husband'. Sexual dalliance is normally done with the husband and not with any one else.

WHEN TO APPROACH HIS WIFE FOR SEX

62. येन वहसि सहस्त्रं येनाग्ने सर्ववेदसम् ।
तेनेमं यज्ञं नो नय स्वर्देवेषु गन्तवे ।।

Ye-na va-ha-si sa-ha-sram ye-naag-ne sar-va-ve-da-sam;
The-ne-mam yaj-nam no na-ya swar-de-ve-shu gan-tha-ve.

Literary meaning

May we carry out a thousand fire oblation by chanting all the Vedas. O' our family deity, it is your share of the offerings by which you may fulfil all our desires.

येन (Yena): By which. वहसि (Vahasi): Carried out. सहस्त्रं (Sahasram): A thousand. येनाग्ने (Yenaagne): With fire oblation. सर्ववेदसम् (Sarvavedasam): By chanting all the Vedas. तेनेमं (Thenemam): Your portion of offerings. यज्ञं नो (Yajnam No): In the oblation. नय (Naya): Conduct; wisdom; prudence. स्वर्देवेषु (Swardeveshu): To one's own family diety. गन्तवे (Ganthave): For the fulfilment of our desires.

Coded meaning

One should approach his wife for sexual intercourse with prudence and devotion when he rouses his desire for sex to the maximum.

येन (Yena): By which. वहसि (Vahasi): Producing. सहस्त्रं (Sahasram): A thousand; to the maximum. येनाग्ने (Yenaagne): Rousing of sexual desire. सर्ववेदसम् (Sarvavedasam): With full concentration. तेनेमं (Thenemam): On your part. यज्ञं नो (Yajnam No): With devotion. नय (Naya): Prudence. स्वर्देवेषु (Swardeveshu): Own wife. गन्तवे (Ganthave): To approach for sexual intercourse. our desires.

TYPE OF BED TO BE USED FOR SEX AND THE METHOD OF APPROACHING HIS WIFE FOR SEX

63. प्रस्तरेण परिधिना स्रुचा वेद्या च बर्हिषा ।
ऋचेमं यज्ञ नो नय स्वर्देवेषु गन्तवे ।।

Pras-tha-re-na pa-ri-dhi-naa sru-chaa ve-dhyaa cha bar-hi-shaa;
R-che-mam yaj-nam no na-ya svar-de-ve-shu gan-tha-ve.

Literary meaning

The family deity may be made to sleep on a wooden bed with enclosures put all around the bed and also light a lamp before the deity and with prudence and praise to the deity, one should request the deity that all his desires may be fulfilled.

प्रस्तरेण (Prastharena): In a bed; seat. परिधिना (Paridhinaa): An enclosure; fence. स्रुचा (Srujaa): A sort of wooden ladle. वेद्य (Vedhya): To sleep. च (Cha): And. बर्हिषा (Barhishaa): Having light. ऋचेमं (Rchemam): With praise. यज्ञं नो (Yajnam No): In the oblation. नय (Naya): Conduct; wisdom; prudence. स्वर्देवेषु (Svardeveshu): To own family deity. गन्तवे (Ganthave): For the fulfilment of desires.

Coded meaning

The bed to be used by the couple for sleeping should be made of wood and fencing should be put around the bed and having the light on one should first praise his wife sincerely and with prudence approach his wife for sexual intercourse.

प्रस्तरेण (Prastharena): In the bed; seat. परिधिना (Paridhinaa): A fence to be put around. स्रुचा (Srujaa): Wooden. वेद्य (Vedhya): To sleep. च (Cha): And. बर्हिषा (Barhishaa): Having light. ऋचेमं (Rchemam): With praise. यज्ञ नो (Yajnam No): Sincerely and with passion. नय (Naya): Conduct; wisdom; prudence. स्वर्देवेषु (Svardeveshu): To one's own wife. गन्तवे (Ganthave): To approach for sexual intercourse.

DON'TS AFTER SEX

64 यद्दत्तं यत्परादानं यत्पूर्तं याश्च दक्षिणाः ।
तदग्निवैश्वकर्मणः स्वर्देवेषु नो दधत् ।।

Yad-da-ttham yath-pa-raa-daa-nam yath-poor-ttham yaas-cha-dak-shi-naa;
Ta-dag-nir-vy-shva-kar-ma-na: swar-de-ve-shu no da-dha-th.

Literary meaning

After having honoured our family deity with the lamp held in the right hand and reciting hymns in praise of the deity and after distributing the gifts, we should not touch the deity.

यद्दत्तं (Yaddatham): Having honoured. यत्परादानं (Yathparaadaanam): To give in charity. यत्पूर्ते (Yathpoorthe): Accomplishment; completion. याश्च दक्षिणाः (Yaasch Dakshinaa): In the right hand. तदग्नि(Tadagni): With the lamp. वैश्वकर्मणः (Vyshvakarmana): Reciting hyms in praise of the deity. स्वर्देवेषु (Swardeveshu): Of one's family deity. नो (No): Not. दधत् (Dadhath): To hold; touch.

Coded meaning

After having satisfied with sexual intercourse, one should not touch the body of his wife with his right hand.

यद्दत्तं (Yaddatham): Thereafter. यत्परादानं (Yathparaadaanam): Sexual intercourse. यत्पूर्ते (Yathpoorthe): Having satisfied. याश्च दक्षिणाः (Yaasch Dakshinaa): With the right hand. तदग्नि (Tadagni): After sex. वैश्वकर्मणः (Vyshvakarmana): Body. स्वर्देवेषु (Swardeveshu): Of one's own wife. नो (No): Not. दधत् (Dadhath): To hold; touch.

NECESSITY OF BATH AND THE INGREDIENTS FOR PURIFICATION OF THE BODY AFTER SEX

65 यत्र धारा अनपेता मधोर्घृतस्य च याः ।
तदग्निवैश्वकर्मणः स्वर्देवेषु नो दधत् ।।

Ya-thra dhaa-raa ana-pe-thaa ma-dhor-gr-tha-sya cha yaa;
Tha-dag-nir-vy-shva-kar-ma-na: swar-de-ve-shu no da-dha-th.

Literary meaning

After giving libation to the family deity with Water, Honey and Ghee and duly worshipping the deity with light and reciting hymns in praise of the deity, we should not touch the deity.

यत्र धारा (Yathra Dhaara): With the stream of water. अनपेता (Anapethaa): Libation. मधु (Madhu): Honey. घृत (Grtha): Ghee. च (Cha): And. या (Yaa): Or. तदग्नि (Thadagni): With the lamp. वैश्वकर्मण (Vyshvakarmana): Reciting hymns in praise of. स्वर्देवेषु (Swardeveshu): Of one's family deity. नो (No): Not; and not. दधत् (Dadhath): To hold; touch.

Coded meaning

After the sex, anoint the body of your wife with Honey and Ghee and bath her with water. Thereafter do not touch her body.

यत्र धारा (Yathra Dhaara): Bathing with water. अनपेता (Anapethaa): Anointing. मधोर्घृतस्य (Madhorghrthasya): With Honey and Ghee. च (Cha): And. या (Yaa): Or. तदग्नि (Thadagni): After the sex. वैश्वकर्मण (Vyshvakarmana): Body. स्वर्देवेषु (Swardeveshu): Of one's own wife. नो (No): Not; and not. दधात् (Dadhath): To hold; touch.

USEFUL INGREDIENTS FOR THE EYE SIGHT

66 अग्निरस्मि जन्मना जातवेदा घृतं मे चक्षुरमृतं म आसन् ।
अर्कस्त्रिधातू रजसो विमानोऽजस्रो घर्मो हविरस्मि नाम ।।

Ag-ni-ras-mi jan-ma-naa jaa-tha-ve-daa ghr-tham me chak-shu-ra-mr-tham ma aa-san;
Ark-sthri-dhaa-thu ra-ja-so vi-maa-no-nva-jas-ro ghar-mo ha-vi-ras-mi naa-ma.

Literary meaning

When Ghee is offered into the fire a ray containing the essence of three minerals in its natural form is certainly produced perpetually in proportion from the heat of the fire and is good for the eyes of all created beings.

अग्निरस्मि (Agnirasmi): Heat of the fire. जन्मना (Janmanaa): Natural form. जातवेदा (Jaathavedaa): All created beings. घृतं (Ghrtham): Ghee. मे (Me): With; in. चक्षुर (Chakshura): The eye. अमृतं (Amrtham): Good. म (Ma): In. आसन् (Aasan): To be present. अर्क (Arka): A ray. त्रिधातु (Thridhaathu): The aggregate of the 3 minerals (Copper, iron, gold or silver). रजसा (Rajasaa): Produced. विमान (Vimaana): In proportion. अजस्र (Ajasra): Perpetual; ever. घर्मो (Gharmo): From the heat. हविरस्मि (Havirasmi): Fire of the oblation. नाम (Naama): Indeed; certainly.

Coded meaning

Application of oil/juice of Bhallika mixed with Ghee duly heated (and cooled) [all over the body or in the eyes (?)] and consumption of Ark (distilled form) of three minerals (Copper, Iron and Gold or Silver) in proportion is good for eye sight from the time of birth.

अग्नि (Agni): भल्लिका (Bhallika)(S), भेल (Bhela)(H), Temprakku (M), Semicarpus anacardium (L). रस्मि (Rasmi): Oil; juice. जन्मना (Janmanaa): From the time of birth. जातवेदा (Jaathavedaa): All created beings. घृतं मे (Ghrtham Me): With Ghee. चक्षुर (Chakshura): The eye. अमृतं म (Amrtham Ma): Like nectar. आसन् (Aasan): Apply. अर्कस्त्रिधातु (Arkasthridhaathu): Distilled form of three minerals viz. Copper, Iron and Gold or Silver. रजसा (Rajasaa): Produced. विमानोन्व (Vimaanonva): Proportionately. अजस्रो (Ajasro): Perpetual; ever. घर्मो (Gharmo): Heated. हविरस्मि (Havirasmi): Consuming. नाम (Naama): Indeed; certainly.

Note 1: It is not clear as to which part of the body is being referred viz. whether the decoction of Bhallika and Ghee is to be applied in the eyes or in the body excluding the eyes.

Note घर्मो (Gharmo)' also means 'perspiration'. The heat produced from the application of medicine may bring out perspiration and all the closed tissues may perhaps open up which may increase the eye sight.

'RCHO' THE PROPOUNDER OF YAJUR VEDA AND SAAMA VEDA

67 ऋचो नामास्मि यजूꣳषि नामास्मि सामानि नामास्मि ।
ये अग्नय: पाञ्चजन्या अस्यां पृथिव्यामधि ।
तेषामसि त्वमृत्तम: प्र नो जीवातवे सुव ।।

Rcho naa-maas-mi ya-jum-shi naa-maas-mi saa-maa-ni naa-maas-mi;
Ye ag-na-ya paan-cha-ja-nyaa a-syaam pr-thi-vyaa-ma-dhi;
The-shaa-ma-si thva-mu-ttha-ma: pra no jee-vaa-tha-ve su-va.

Literary meaning

I, named as Rcho, who is fifth in the race of Rcho clan, swear in the name of Agni that the greatest texts named as 'YAJ' and 'SAAMAN' are given to the earth by me and no one who lived before me.

OR

I give the greatest texts named as Rg, Yajur and Saaman to the world to be used by the five races of man.

ऋचो नामास्मि (Rcho Naamaasmi): I, named as Rcho. यजूंषि नामास्मि (Yajumshi Naamaasmi): The text named as 'YAJ'. सामानि नामास्मि (Saamaani Naamaasmi): The text named as 'SAAMAN'. ये अग्न्य: (Ye Agnaya:): अग्नि साक्षी (Agni Saakshi) 'swear in the name of Agni; as swear in front of Agni. पाञ्चजन्या (Paanchajanyaa): Relating to five races of men, containing or extending over them. अस्यां (Asyaam): This. पृथिव्याम् (Prthivyaam): In the earth. अधि (Adhi): Over and above. त्व (Thva): Given by thee. उत्तम: (Utthama:): Auspicious; first; greatest; highest; excellent. प्र (Pra): Before. नो (No): Not; and not. जीवातवे (Jeevaathave): Long lived; virtuous. सुव (Suva): Carrying well; bearing well.

Note: Though other interpretators have mentioned that the reference is to all the three Vedas, I am of the view that the composer named as 'Rcho' wants to convey that it is he who have composed Yajur and Saama. Therefore he used the sounds Yajoo instead of Yajoo, Saama and Rg or Rk, which clearly indicates that Rg Veda had already been composed earlier by some one else. The proof the existence of Rg Veda is available in Manta No.43.

TREATMENT TOWARDS OUR ENEMIES

68 वार्त्रहत्याय शवसे पृतनाषाह्याय च ।
इन्द्र त्वा वर्तयामसि ।।

Vaar-thra-ha-thyaa-ya sha-va-se pr-tha-naa-shaa-hyaa-ya cha:
In-dra thvaa var-tha-yaa-ma-si.

Literary meaning

O' Lord Indra, the way you killed Vritra desiring for your own existence, you kill our enemies with your strength for our existence.

वार्त्रहत्या **(Vaarthahathyaa): Slaying of Vritra.** शवसे **(Shavase): With your strength.** पृतनाषाह्याय **(Prthanaashaahyaaya): Desiring for existence.** च **(Cha): And.** इन्द्र **(Indra): Lord Indra.** त्वा **(Thvaa): Your.** वर्तयामसि **(Varthayaamasi): For our existence.**

Coded meaning

Like Indra killed his enemy for his own existence in Heaven, we should also kill our enemies for our existence in the earth.

Note: पृतनाषाह्याय (Prathanaashaahyaaya) is to be taken as पृत आशाह्याय (Prtha Aashaahyaaya) for interpretation.

CURE FOR PAIN THE HIP AND THE LOINS

69 सहदानुम्पुरूहूत क्षियन्तमहस्तमिन्द्र संपिणक् कुणारूम् ।
अभि वृत्रं वर्द्धमानं पियारूमपादमिन्द्र तवसा जघन्थ ।।

Sa-ha-daa-num-pu-roo-hoo-tha kshi-yan-tha-ma-has-tha-min-dra sam-pi-nak ku-naa-room;
A-bhi vr-thram var-dha-maa-nam pi-yaa-roo-ma-paa-da-min-dra tha-va-saa ja-ghan-ttha.

Literary meaning

O' victorious and courageous Lord Indra, who is invoked by many and who moves towards the enemies destroying them with his great hand, like he destroyed Vritra, please destroy the mischevious persons by keeping your foot on their hip and crush them.

सह (Saha): Victorious. दानु (Daanu): Courageous. पुरूहूत (Puruhootha): Much invoked or invoked by many. क्षियन्तम् (Kshiyantham): Destroying. हस्त (Hastha): With the hand. इन्द्र (Indra): Lord Indra. संपिणक् (Sampinak): Enemies. कुणारूम् (Kunaarum): Crying out. अभिवृत्रं (Abhivrthram): Like killing of Vritra. वर्द्धमान (Vardhamaana): Growing. पियारूम (Piyaarooma): Mischevious. पादमिन्द्र (Paadamindra): The foot of Indra. तवसा (Thavasaa): Strongly; courageously. जघन्थ (Jaghantha): The hinder part; buttock; hip and loins.

Coded meaning

Excessive concentration of air in the hip and loins is the cause of severe pain in that part of the body. In order to remove such air, a physician should administer Eranda and thereafter administer the root of Kutaja which is to be obtained at the time when the tree bears fruit, by squeezing it with his hand immediately.

सह (Saha): Overcoming; removing. दानु (Daanu): Air; wind. पुरूहूत (Puruhootha): Excessively concentrated. क्षियन्तम् (Kshiyantham): Dwelling. हस्त (Hastha): With the hand. इन्द्र (Indra): A physician. संपणिक् (Sampinak): Squeezing. कुणारूम् (Kunaarum): The time when the tree bears fruit. अभिवृत्र (Abhivrthram): Immediately. वर्द्धमान (Vardhamaana): एरण्ड (Eranda) (S), अरण्ड (Aranda) (H), Erandum (M), Ricinus communis (L). पियारूम (Piyaarooma): Censuring. पादमिन्द्र (Paadamindra): The root of कुटज (Kutaja) (S), कुर्चि (Kurchi) (H), Wrightia antidysenterica (L). तवसा (Thavasaa): Severe. जघन्य (Jaghantha): Pain in the hip and loins.

CURE FOR THE PAIN IN THE HIP AND THE LOINS

70 वि न इन्द्र मृधो जहि नीचा यच्छ पृतन्यतः ।
योऽअस्माँ योऽअस्माँऽअभिदासत्यधरं गमया तमः ।।

Vi na in-dra mr-dho ja-hi nee-chaa ya-ccha pr-tha-nya-tha:
Yo-nvas-maam yo-nvas-maam-nva-bhi-daa-sa-thya-dha-ram
ga-ma-yaa tha-ma:

Literary meaning

O' Lord Indra, who fights battles, humble those who turn towards us. They are our enemies. Please do not go away without silencing them. Otherwise they will turn towards us.

वि (Vi): Without. न (Na): Not. इन्द्र (Indra): Lord Indra. मृधो (Mrdho): Battle. जहि (Jahi): Leave; abandon. नीच (Neecha): Down. यच्छ (Yachha): Having which disposition. पृतन्यतः (Prthanyatha): Fight against enemy. अन्यथ (Anyatha): Otherwise. योन्वस्मां (Yonvasmaam): Turn towards. अस्मां (Asmaam): A stone. अभिदासत् (Abhidaasath): To consider and treat as an enemy. अधरं (Adharam): Silenced. गमया (Gamayaa): Going; moving. तमः (Thama:): Them.

Coded meaning

In case the patient does not get any relief after the administration of Kutaja and the hip portion becomes stiff, he may be placed on the stone facing his navel portion down on the stone and also his lower lip touching the stone.

वि (Vi): Without. न (Na): Not. इन्द्र (Indra): कुटज (Kutaja) (S), कुर्चि (Kurchi) (H), Wrightia antidysenterica (L). मृधो (Mrdho): Helpless. जहि (Jahi): Leave; abandon. नीच (Neecha): Down. यच्छ (Yachha): The navel. पृत (Prtha): In one place. अन्यतः (Anyatha): Otherwise. योन्वस्मां (Yonvasmaam): Turn towards. अस्मां (Asmaam): On the stone. अभिदासत् (Abhidaasath): Not possible to cure. अधरं (Adharam): The lower lip. गमयातमः (Gamayaathama): Become stiff.

TREATMENT FOR EPILEPSY

71. मृगो न भीमः कुचरो गिरिष्ठाः परावत आ जगन्था परस्याः ।
सृकꣳसꣳशाय पविमिन्द्र तिग्मं वि शत्रून्ताढि विमृधो नुदस्व ।।

Mr-go na bhee-ma: ku-cha-ro gi-ri-sh-taa pa-raa-va-tha aa ja-gan-thaa pa-ra-syaa;
Sr-kam-sam-shaa-ya pa-vi-min-dra thig-mam vi sha-throon-thaa-ti vi-mr-dho nu-da-sva.

Literary meaning

O'Lord of the Universe, roaming in the mountains freely, like terrific wild animals moving in the forests, please strike at our enemies with your bow and the point of the spear and destroy them.

मृगो (Mrgo): An animal. न (Na): Like. भीमा(Bheemaa): Terrific. कुचरो (Kucharo): Roaming about. गिरिष्ठा (Girishtaa): In the mountains. परावत (Paraavatha): Distance. आ जगन्था (Aa Jaganthaa): Lord of the Universe. आ (Aa) is one of the synonym of Lord Shiva. परस्या (Parasyaa): Freely. सृकं (Srkam): With arrow. संशाय (Samshaaya): Meet a person in a hostile manner. पविमिन्द्रा (Pavimindraa): The metallic point of a spear or arrow. तिग्मं (Thigmam): With force. वि (Vi): Away from. शत्रु (Shatru): Enemy. ताढि (Thaaddi): Striking. विमृधो (Vimrdho): Destroying an enemy. नुदस्व (Nudasva): Driving away.

Coded meaning

Juice of Parusha and Vrddha Thulasi may be drawn to the nose of the person suffering from Epilepsy for smelling. Thereafter the metalic point of a spear or arrow may be heated and drawn to the nose intermittently, when the patient is in a lying condition.

मृगो (Mrgo): Epilepsy. न (Na): Not. भीमा (Bheemaa): Fearful; terrific. कुचरो न भीम (Kucharo Na Bheema): It is not a terrific animal but a disease. कु (Ku): Deficiency. चरो (Charo): Shaking. कुच (Kucha): Teat (a projecting part of the nipple of the breast. गिरिष्ठ (Girishta): Wild. परावत (Paraavatha): पुरूष (Parusha)(S), फल्स (Phalsa)(H), Palisa (T), Grewia asiatica (L). आज (Aaja): Goat. आ जगन्था (Aa Jagantthaa): Smelling like a he-goat; वृद्ध तुलसि (Vrddha Thulasi)(S), राम तुलसि (Raama Thulasi) (H, M). परस्या (Parasyaa): Afterwards. सृकं (Srkam): With arrow. संशाय (Sagamshaaya): Touching gently. पविमिन्द्रा (Pavimindraa): The metallic point of a spear or arrow. तिग्मं (Thigmam): Heating. वि (Vi): Intermittently; to and fro. शत्रुन्ताढि (Shathrunthaaddi): Overcoming. विमृधो (Vimrdho): Lying condition. नुदस्व (Nudasva): Drawn to the nose.

Note: One should be very careful when the hot spear is kept near the nose for smelling. See that the hot spear does not touch the nose.

CAUSE OF FEVER

72. वैश्वानरो न ऊतयऽआ प्र यातु परावत: ।
अग्निर्न: सुष्टुतीरूप ।।

Vy-svaa-na-ro na oo-tha-ya-nva-aa pra yaa-thu pa-raa-va-tha:
Ag-nir-na: su-shtu-thee-roo-pa.

Literary meaning

O' the omnipresent Lord, we praise your exceedingly shining and very beautiful form. Please protect my body by keeping away the evil spirit even before it enters the body.

वैश्वानरो (Vysvaanaro): Omnipresent. न ऊतयन्व (Na Oothayanva): Please protect my body. आ प्र (Aa Pra): Before entering. यातु (Yaathu): Evil spirit. परावत (Praavatha): Distance. अग्नि ईर्ण (Agni Eerna): Shining. सुष्टुति (Sushtuthi): Exceedingly. अति रूप (Athi Roopa): Very beautiful form.

Coded meaning

If the body of the man is not protected before the evil spirit enters the body, the condition of the fever is likely to aggrevate.

वैश्वानरो (Vysvaanaro): The supreme spirit located in a supposed collective aggregate of gross bodies; the body of man. न ऊतयन्व (Na Oothayanva): Not protected. ' आ प्र (Aa Pra): Before entering. यातु (Yaathu): Evil spirit. परावत (Praavatha): Distance. अग्नि (Agni): Fever. ईर्ण (Ierna): Increase. सुष्टु (Sushtu): Exceedingly. अति रूप (Athi Roopa): Very nature of.

CURE FOR STOPPING THE PAIN ON THE HINDER PART OF THE BODY

73. पृष्टो दिवि पृष्टोऽअग्नि: पृथिव्यां पृष्टो विश्वा ओषधीराविवेश ।
वैश्वानर: सहसा पृष्टोऽअग्नि: स नो दिवा स रिषस्पातु नक्तम् ।।

Pr-sh-to di-vi pr-sh-to-nvag-ni: pr-thi-vyaam pr-sh-to vi-svaa au-sha-dhee-raa-vi-ve-sha;
Vai-shvaa-na-ra: sa-ha-saa pr-sh-to-nvag-ni: sa no di-vaa sa ri-shas-paa-thu nak-tham.

Literary meaning

Welcome to the Sun whose rays shine vehemently like fire but not with fury and penetrate to the earth and to the surface of the Universe and who is favourably disposed to the plants by giving energy to them during day time for the sake of mankind and who is not seen during night.

पृष्टो (Prshto): Welcome. दिवि (Divi): Sun. पृष्टोऽअग्नि (Prshtonvagni): Like fire. पृथिव्यां (Prthivyaam): To the earth. पृष्टो विश्वा (Prishto Visvaa): To the surface of the Universe. औषधीर (Aushadheera): To the plants. अविवेश (Avivesha): Favourably disposed. वैश्वानर (Vaishvaanara): For the sake of mankind; sunlight. सहसा (Sahasaa): Vehemently. पृष्टोऽअग्नि (Prshtonvagni): Fury of the fire. स नो (Sa No): Not with. दिवा (Divaa): During day time. स (Sa): With; Accompanied by. रिषस्पातु (Rishaspaathu): Not seen. नक्तम् (Naktham): Night.

Coded meaning

Those who suffer from pain in the hinder part should expose their hinder part to the rays of the shining Sun during day time by standing on the earth and if burning sensation prevails when the hinder part is exposed to the Sun rays, apply the paste made of Athi Visha and Mahaa-jyothishmathi at night before going to bed.

पृष्टो (Prshto): The hinder part or rear of anything. दिवि (Divi): Suffering from pain. पृष्टो (Prshto): The hinder part of anything. अग्नि (Agni): Fire. पृथिव्यां (Prthivyaam): To the earth. पृष्टो (Prshto): The hinder part of anything. विश्वा (Visvaa): अतिविष (Athivisha) (S), अतिस् (Athis)(H), Athivisham (M), Aconitum heterophyllum (L). ओष (Ausha): Burning; shining. धीरा (Dheeraa): Mahaa-jyothismathi. विवेश (Vivesha): Sensation. वैश्वानर (Vaishvaanara): Sun light. सहसा (Sahasaa): Vehemently. पृष्टोऽअग्नि (Prshtonvagni): Burning sensation. स नो (Sa No): Not with. दिवा (Divaa): During day time; accompanied by. रिष (Risha): Apply. अस्पातु (Aspaathu): Not moving; lying down. नक्तम् (Naktham): Night.

MEDICINE FOR CHILD BIRTH

74. अश्याम तं काममग्ने तवोतीऽअश्याम रयिꣳ रयिव: सुवीरम् ।
अश्याम वाजमभि वाजयन्तोऽश्याम द्युम्नजराजरं ते ।।

A-shyaa-ma tham kaa-ma-mag-ne tha-vo-thi-nva-shyaa-ma ra-yi-m-ra-yi-va:su-vee-ram:
A-shyaa-ma vaa-ja-ma-bhi vaa-ja-yan-tho-nva-shyaa-ma dyum-na-ma-ja-raa-ja-ram the.

Literary meaning

O' Lord having dark blue complexion, who burnt Kaama deva in fire (Lord who destroyed lord Kaama); O' the one having black colour, give us prosperity, wealth and strength. O' the one having dark green colour, bestow vigour and strength over us. O' the one having black colour, give us glory and make us ever young without a decaying old age.

अश्याम (Ashyaama): Lord having a dark blue complexion. तं (Tam): Him. काममग्ने (Kaamamagne): In the fire of sexual desire; burning of Kaama deva (god of love). तवोति (Thavothi): Yours. अश्याम (Ashyaama): The one having black colour. रयिं (Rayim): Prosperity. रयिव: (Rayiva:): Possessing wealth. सुवीरम् (Suveeram): Horoic; strength. अश्याम (Ashyaama): The one having dark green colour. वाज (Vaaja): Vigour; energy. अभि (Abhi): Over. वाजयन्तो (Vaajayantho): Bestowing strength. अश्याम (Ashyaama): The one having black colour. द्युम्न (Dhyumna): Glory. अजरा (Ajaraa): Undecaying; ever young. जरं (Jaram): Old age; becoming old. ते (The): Your.

Note: The sound 'तवोति (Thavothi)' is not in existance now. Probably 'तवोति (Thavothi)' has been substituted now with 'ते (The)' meaning 'yours'.

Coded meaning

A woman who has not born children, should along with her husband drink lot of water and consume the materials like Dathura, Naagdamani and Kumbhi just before she desires to have sex, which will strengthen the semen virile of the man and increase the energy of the woman.

अश्याम (Ashyaama): A woman who has not born children. तं (Tham): Him; her husband. काममग्ने (Kaamamagne): When the sexual desire arises. तवोति (Thavothi): Yours. अश्याम (Ashyaama): धतूर (Dhathoora) (S,H), Ummam (M), Thorn apple (L). रयिगं (Rayigam): Health; materials. रयिव: (Rayiva:): Water. सुवीरम् (Suveeram): Semen virile. अश्याम (Ashyaama): नागदमिन (Naagadamani) (S), नागदौण (Naagadouna)(H), Artemisia indica (L). वाज (Vaaja): Vigour; energy. अभि (Abhi): Towards; over; upon. वाजयन्तो (Vaajayantho): Bestowing energy. अश्याम (Ashyaama): कुम्भि (Kumbhi) (S,H), Alam (M), Careya arborea - (L). द्युम्न (Dhyumna): Splendour; strength. अजरा (Ajaraa): Undecaying; ever young. जरं (Jaram): Becoming old; old age. ते (The): Your.

PRAYER

75. वयं ते अद्य ररिमा हि काममुत्तानहस्ता नमसोपसद्य ।
यजिष्ठेन मनसा यक्षि देवानस्रेधता मन्मना विप्रोऽअग्ने ।।

Va-yam the a-dhya ra-ri-maa hi kaa-ma-mu-tthaa-na-has-thaa na-ma-so-pa-sa-dhya;
Ya-ji-sh-te-na ma-na-saa yak-shi de-vaa-na-sre-dha-thaa man-ma-naa vi-pro-nvag-ne.

Literary meaning

Impelled by love to You, we submit ourselves with our hands extended in reverence and undertake this worship to-day, desiring prosperity indeed. We set our mind on You with our heart of heart. Let the 'Yakshi', who roam here and there by sucking the blood of devas (gods) shiver at the sight of Agni (Fire).

वयम् (Vayam): We. ते (The): Yours. अद्य (Adya): To-day. र (Ra): Desire. रयि (Rayi): Prosperity. हि (Hi): Indeed. काममुत (Kaamamutha): Impelled by love. उत्तानहस्ता (Utthaanahasthaa): Extending the hands in prayer. नम (Nama): To bend or bow; submit one's self. सोपसद्य (Sopasadhya): Undertakes. यजिष्टेन (Yajishtena): By worshipping; by sacrificing. मनसा (Manasaa): By mind; with mind. यक्षि (Yakshi): A female ghost, who suck the blood of gods and human beings and maintains intercourse with the mortals. देवान् (Devaan): Devine beings; godly. अस्त्रे (Asre): Sucking the blood. धता (Dhathaa): Roaming here and there. मन्मना (Manmanaa): To set the heart or mind on. विप्रो (Vipro): To cause to tremble;Shake; shiver. अग्ने (Agne): At the sight of fire.

PRAYER

76. धामच्छदग्निरिन्द्रो ब्रह्मा देवो बृहस्पतिः ।
सचेतसो विश्वे देवा यज्ञं प्रावन्तुः नः शुभे ।।

Dhaa-ma-ccha-dag-ni-rin-dro Brah-maa de-vo br-has-pa-thi;
Sa-che-tha-so vi-shve de-vaa yaj-nam praa-van-thu na: shu-bhe.

Literary meaning

May the superhuman beings like Agni, Indra, Brahmaa, Brhaspathi and other gods together guard our knowledge for our welfare and may they not destroy it.

धामच्छ (Dhaamaccha): Superhuman beings like. अग्नि (Agni): Lord of fire. इन्द्रो (Indro): Lord Indra. ब्रह्मा (Brahmaa): Lord Brahmaa. देवो (Devo): Other gods. बृहस्पति (Brhaspathi): Brahaspathi. सचे (Sache): Together. तसो (Thaso): Destroy. विश्वे (Vishve): Universal. देवा (Devaa): Gods. यज्ञं (Yajnam): Oblation. प्रावन्तु (Praavanthu): Guard. नः (Na:): Not. शुभे (Shubhe): Auspicious; welfare.

PRAYER

77. त्वं यविष्ठ दाशुषो नॄँः पाहि श्रुणुधी गिरः ।
रक्षा तोकमुत त्मना ।।

Thvam ya-vi-sh-ta daa-shu-sho nrum: paa-hi shru-nu-dhee gi-ra:
Rak-shaa tho-ka-mu-tha tham-naa.

Literary meaning

O! the last born and gracious Lord, please listen to our praise to you and protect us. O! Lord, protect our race indeed and lead us to the right path.

त्वं (Thvam): You. यविष्ट (Yavishta): Last born. दाशुषो (Daashusho): Gracious Lord. नॄँ (Nrum): To lead. पाहि (Paahi): Please protect us. श्रुणुधी (Shrunudhee): Listen or attend to. गिर (Gira): Praise. रक्षा (Rakshaa): Protection. तोकमुत (Thokamutha): Race. त्मना (Thamnaa): Indeed.

ॐ नमो गणपतये नमः	*OM NAMO GANAPATHAYE NAMA:*
ॐ नमो सरस्वत्यै नमः	*OM NAMO SARASVATHAI NAMA:*
ॐ नमो रुद्राय नमः	*OM RUDRAAYA NAMA:*
ॐ नमो सूर्याय नमः	*OM NAMO SOORYAAYA NAMA:*

MAY LORD SHIVA AND GODDESS SHIVAA BE WITH YOU ALL

ॐ नमो नमः शिव शिवाय नमो नमः

OM NAMO NAMA SHIVA SHIVAAYA NAMO NAMA:

PRAYER

[illegible]

[illegible]

Literary meaning

[illegible] our race indeed and [illegible] right path.

[illegible]

[illegible]	OM NAMO GANAPATHAYE NAMA:
[illegible]	OM NAMO SARASVATHAI NAMA:
[illegible]	OM, [illegible] NAMA:
[illegible]	OM NAMO [illegible] NAMA:

MAY LORD SHIVA AND [illegible] BE WITH YOU ALL

ॐ नमो नमः शिव शिवाय नमो नमः

OM NAMO NAMA SHIVA SHIVAAYA NAMO NAMA:

PRAYER

[illegible]

[illegible]

Literary meaning

[illegible] and gracious Lord, please listen to our prayer [illegible] and [illegible] us. O' Lord, [illegible] our race indeed and [illegible] us the right path.

[illegible] (Dashanthai): Gracious Lord, [illegible] To [illegible] Please [illegible] Listen or attend to. [illegible] Please. [illegible] (Rakshana): Protection. [illegible] (Thakamudha): Race. [illegible] Indeed.

ॐ नमो गणपतये नमः	OM NAMO GANAPATHAYE NAMA:
ॐ नमो सरस्वत्यै नमः	OM NAMO SARASVATHAI NAMA:
[illegible]	OM [illegible]AAYA NAMA:
[illegible]	OM NAMO [illegible]DORYAAYA NAMA.

MAY LORD SHIVA AND GODDESS [illegible] BE WITH YOU ALL.

ॐ नमो नमः शिव शिवाय नमो नमः

OM NAMO NAMA SHIVA SHIVAAYA NAMO NAMA:

With my eight years' continuous effort, I have been able to De-code two Chapters of Yajur Veda (Sixteenth and Eighteenth and brought out the mystery of Vedas. Probably, it is the first time in the history known to the present generation that such a revelation has been made.

Modern Science invented various types of currents - Alternative current, Direct current, Non-conventional Energy etc. However, these currents are useless without receivers and converters. Various scientiists and engineers invented and continue to invent various types of receivers and converters for the use of mankind. We make use of these currents for lighting a lamp, igniting a stove, running machineries and vehicles, rectifying the defects in both body and mind.

Likewise, various Mantras of the Vedas are the various currents invented by the Divine. In the case of modern currents, the inventors of the currents and the inventors of the receivers and converters are different. Whereas, in the case of Vedic currents, the inventor of currents, receivers and converters is the same. But the working mechanism has been kept in Coded languages. Probably, the key to the code remained sealed, which I have broken now.

SHRĪ RUDRAM ENVISAGES DUAL SYSTEM OF TREATMENT OF ALMOST ALL THE AILMENTS. First system is through the recitation of the respective Mantra and the second system is through the administration of medicines.

Few serious diseases have been cured through SHRĪ RUDRAM. The respective patient was asked to recite the entire SHRĪ RUDRAM for 43 days. They have been completely cured of their ailments and they are alive even today. Probably, they were sincere in the recitation of Mantras and they believed in me in toto. However, I cannot say whether that was coincidence or was due to their luck or due to the power of Mantras. It is for the readers to establish the truth.

In case it is not possible to recite all the Mantras, recite Mantra No.6 of Namakam and Mantra Nos. 6, 7 and 8 of Chamakam. These Mantras are the Nectar of SHRĪ RUDRAM. These are the Mantras for health, wealth, peace and everything a man requires in his life.

(K.T. SHUBHAKARAN)